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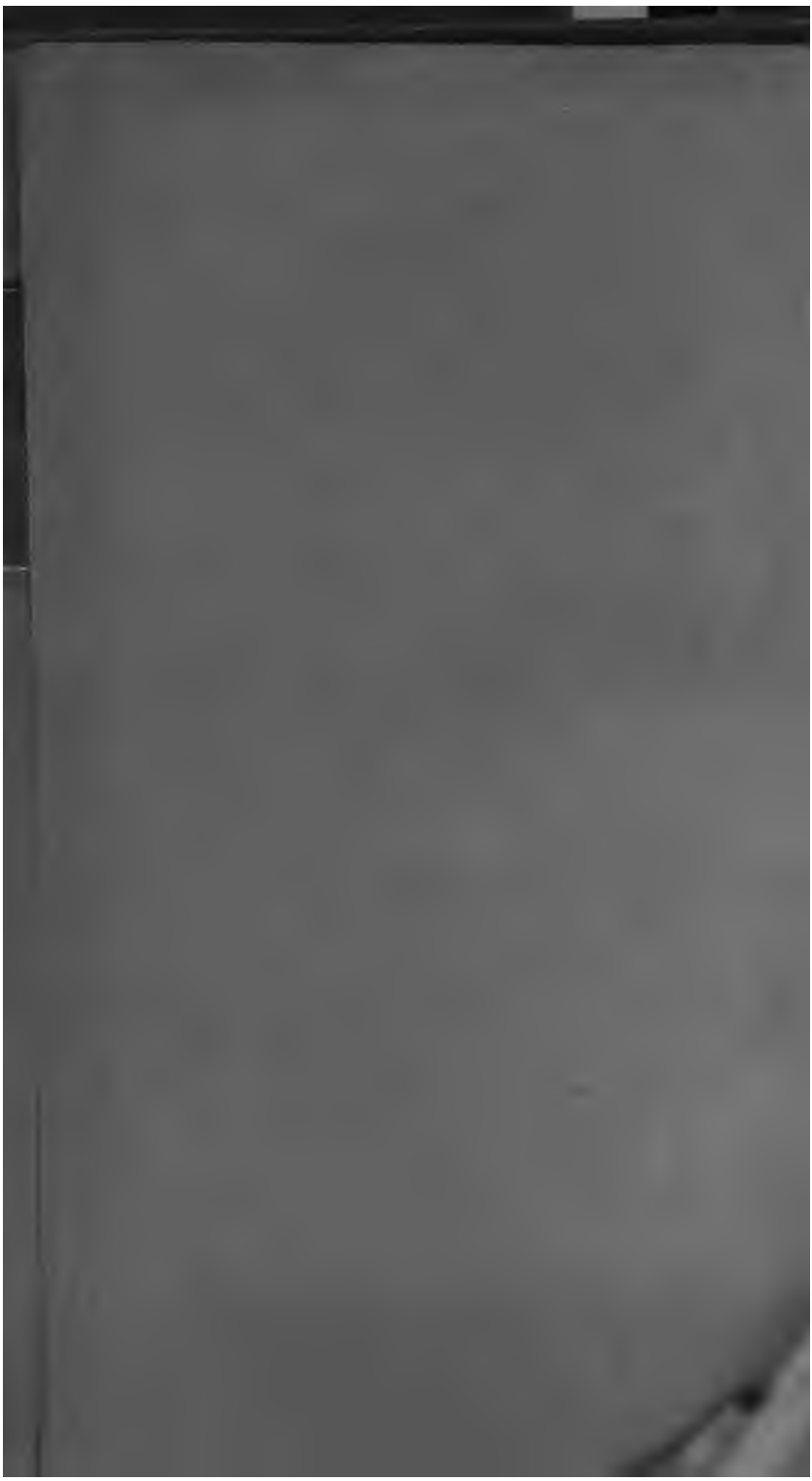


THE WORKS

OF

WILLIAM SMITH, D. D.

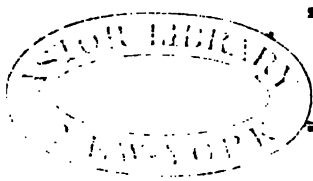
LATE PROVOST

OF

THE COLLEGE AND ACADEMY

OF

PHILADELPHIA.



VOL. I.

ENTERED ACCORDING TO LAW.

PHILADELPHIA:

PUBLISHED BY HUGH MAXWELL AND WILLIAM ERY,
NO. 25, NORTH SECOND-STREET.

1803.

PREFACE.

THE Reverend Author of the following work having departed this life just before the emission of it from the press; the Editor is under the necessity of presenting it to the world in his own name: which he does with the greater confidence, on account of its having undergone the review of the Author's most deliberate judgment, and the most careful correction of his pen, during the illness which ended in his dissolution.

As no pains have been spared by the Editor, to justify the confidence reposed in him, he seems entitled to avail himself of the evidences which remain of the high reputation attached to the contents of these volumes during the Author's life. For although, in that long space of time, the active part of which was upwards of fifty years, many of the present generation in the different parts of the United States, have been witnesses of the excellency of his instructions from the pulpit, and to a very great proportion

of them his celebrity in this and in other respects must have been a familiar fact; yet it is evident, that the public opinion will be the most conspicuously apparent in the uncontradicted documents which have been long before the world; and which may be considered as pledges of the immortality of the present work.

With a view to those evidences, it will be proper to take notice, that some of the following sermons were published in England, in two editions, in the years 1759, and 1762; with the "Letter to a Clergyman," and a Plan of Education under the name of "An Idea of the College of Mirania," now published in the first volume of this work.

The sermons published in England will be distinguished to the reader, by the eloquence and the patriotism arising out of the then recent circumstances and transactions in the war between Great-Britain and France: a war that threatened the existence of the British colonies, now the United States. It is necessary to look back to the crisis then existing, for an explanation of some expressions, which might otherwise seem to indicate intolerance in religious matters. All who knew the Author can bear witness, that, however attached on conviction to the church of which he was a minister, he wished well to the preaching of the gospel under whatever

name: and accordingly, the expressions alluded to ought not in reason to be understood of religious opinions, any further than as they were connected with arbitrary domination and made subservient to its views. It is to the two editions mentioned, that the testimonies from British publications of that remote period refer.

Next to those testimonies, there will be inserted an extract from a letter of the late Dr. Franklin, relative to the "Idea of the College of Mirania:" a letter, which must have been highly gratifying to our Author, at that early period of his life; and probably contributed to the "zeal bordering on enthusiasm," as he has himself called it in one of his publications, with which he devoted himself to the dissemination of science; and particularly to the carrying into effect of his own plan of a liberal education in the tract alluded to. It may seem hardly necessary to mention, for the information of the present generation, that he continued to an advanced age in the duties of philosophical instruction, and in labours for the erecting and endowing of literary institutions. Of his ability in the former, there are monuments in some of the most distinguished ornaments of this age and country: and of his success in the latter, some proofs are still visible, in the endowments which have survived him.

Between the times of the publications above referred to, and the period to be hereafter mentioned, several of the ensuing sermons and of the other public addresses appeared from the press in a detached form. They had been composed and delivered on occasions which excited general attention; and the publishing of them was in consequence of the applause with which they were received, and of subsequent solicitation.

In the year 1789, the Author contemplated an edition of such of his sermons, as he judged the most worthy of the public eye: a design which was suspended from time to time, by a multiplicity of engagements. With that view, however, he submitted his proposals to the general convention of the Protestant Episcopal church, at their session in this city, in the summer of the aforesaid year: and on this was grounded the act of that body, which will be inserted below, in approbation of the design. Although the suspension of it was a disappointment to many, and solicitations have been continually made for a fulfilment of the excited expectations; yet the Editor flatters himself, that the work, as now at last appearing, will have an advantage over the projected work, in those excellent discourses which stand between numbers *four* and *twelve*, inclusive. And here it will not be improper to mention that, in ad-

dition to the circumstances of solemnity indicated in the titles and in the bodies of these discourses, there were others in the domestic situation of the Author, which impressed his mind, interested his feelings, and, no doubt, heightened the sentiment and the eloquence of his compositions. Not long before this period, he had lost a son, just risen to manhood; on whose natural and acquired accomplishments he had founded the most sanguine hopes; and a married daughter, who was every way worthy of his affections: and during the epidemic sickness to which the sermons relate, one of its many victims was the companion of his life and mother of his children; a woman adorned by a cultivated understanding, by agreeable manners, and by the discharge of her domestic duties. At a time of general mourning, himself being in a signal measure interested in the occasion of it, his mind, to use his own words in a document now before the editor, "was carried forward to the consummation of earthly, and the final establishment of heavenly things." These circumstances may be supposed to have enhanced the merit of his compositions; as they undoubtedly rendered them the more interesting to his hearers.

To proceed to the testimonies: The authors of the Critical Review for August 1759, express themselves as follows:—

"The pulpit orators of France, have in general surpassed those of England in a torrent of rhetoric and overbearing eloquence; whilst, on the other hand, they have been greatly inferior to them in the didactic and moral part of preaching. In France, a sermon is an animated harangue; in England, a serious and instructive lecture. Tillotson, Clarke, and Watterland, inform the understanding; Bossuet, Massillon, and Flechier, rouse the passions. Both talents should unite to make a complete preacher; since dry instructions are too dull and unawaking, and rhetoric often but an empty sound.

"The author of these discourses seems to have been aware of the deficiency of our English preachers in point of eloquence, and to have used his utmost efforts to avoid incurring the same imputation. In his first dicourse, which is a funeral sermon preached upon the death of a beloved pupil, there are some strokes equal to any in the *Oraisons Funebres* of Bossuet."

It was surely very encouraging to a young man, as our author was in 1754, when this Sermon was composed, to find his eloquence would bear the being mentioned at the same time with that of Bossuet!

The Monthly Reviewers also who had noticed our Author much earlier, "marking him with their approbation as a writer from his first appearance in

the London press; viz. in their Review for April 1754, on the publication of a small pamphlet, containing, *inter alia*, the celebrated speech of a Creek Indian; then in their Reviews for July 1759, and July 1763."

"The principal design of these Discourses is to shew the value of the blessings, arising from the enjoyment of the Protestant Religion and Civil Liberty, and to inspire a becoming zeal for their defence. They are written with an excellent spirit, and in a sprightly animated manner; the language is clear and forcible; the sentiments generally just, and often striking."

And again, after some extracts from these Sermons, "Sentiments such as these must do honour to the preacher; and are essentially necessary to the progress of science and true religion, in any part of the world. As far as the schemes in which this gentleman is engaged, are calculated to promote, or are consistent with, these truly Christian and Protestant principles; we rejoice in his success, and heartily wish the increase of it."

Both the Critical and the Monthly Reviewers, at the same time that they thus bear testimony to our Author's merit, give specimens of it in long quotations, the inserting of which in this place would be an unreasonable enlargement of the Preface.

The following is the extract from Dr. Franklin's letter, above referred to; written antecedently to the Reviews, viz. May 3, 1753, but relating to a single tract, afterwards published in the editions which they noticed:

" Mr. Peters has just now been with me; and we compared notes on your new piece. We find nothing in the scheme of education, however excellent, but what is, in our opinion, very practicable. The great difficulty will be to find the Aratus,* and other principal persons to carry it into execution—But such may be had if proper encouragement be given. We have both received great pleasure, in the perusal of it. For my part, I know not when I have read a piece that has more affected me—so noble and just are the sentiments—so warm and animated the language."

In the year 1759, the Author was recommended to the University of Oxford, for the degree of doctor in divinity, by the Archbishop of Canterbury, and the Bishops of Durham, Salisbury, St. Asaph and Oxford: And the manner in which these eminent persons solicited such a favour, was highly honourable to him. After a representation of his many zealous and successful endeavours in the dissemination

* The Ideal name given to the head or principal of the Ideal College of Mirania.

of religion and of learning; and of his zeal in animating the public mind against an invading enemy, they conclude thus:—

"Now, whereas these things (many of which are of public notoriety) have been represented to us by persons in whom we can well confide; and whereas the said William Smith is personally known to most of us, and is placed in a station in America that gives him an opportunity of being extensively useful to the interests of religion, learning, and good government in those valuable parts of his majesty's dominions, to which he is about to return; we think that it may contribute to the advancement of those interests to confer on him, by your diploma, the degree of doctor in divinity; and we beg leave to recommend him to your grace and favour for the same, not doubting but he will make it the care of his life to behave worthy of so honourable a mark of your distinction, and the hope we entertain concerning him."

The degree, thus solicited, was soon afterwards conferred; as was also the same degree, about the same time, by the University of Aberdeen; and a few years afterwards by Trinity College, Dublin.

From the testimonies here recited, it must appear, at how early a period the Author had risen into consideration as a writer. The Editor might fill many pages with evidences of a more recent date: But he

rather appeals to subsequent productions themselves, as evidences of the extent in which a reputation, thus established, was in succeeding years sustained and improved. Accordingly, he adds but one more testimony; viz. that of the general ecclesiastical convention in 1789. That body, with a reference to the proposals which had been laid before them, entered on their minutes as follows:

"Resolved unanimously, That the members of this convention, being fully persuaded that the interests of religion and practical godliness may be greatly promoted by the publication of a body of Sermons, upon the plan proposed; and being well satisfied of the Author's soundness in the faith, and eminent abilities for such a work; they do, therefore, testify their approbation of the same, and their desire to encourage it, by annexing their names as subscribers." And a paper was signed to the above effect, by all the members.

It only remains to be mentioned, that the copyright of all the compositions, intended by the Author for the press, was presented by him to the Editor; who, on this account, feels himself under the obligation of gratitude, to go on with the remaining volumes; for which he is accordingly preparing, without waiting to know the extent of the public

patronage of the present: which however he anticipates with a considerable degree of confidence, founded on the reputation of the Author; and the many signal occasions on which his compositions have received the stamp of general approbation and applause.

THE EDITOR.

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SERMONS

ON

DEATH,

A

RESURRECTION FROM THE DEAD,

A FUTURE JUDGMENT,

AND AN ETERNAL WORLD TO COME.

THE following verses, having been originally printed with the first of the following Sermons, ought not now to be separated from it. When the good-natured reader is acquainted that they are a collection of the tears of a few young gentlemen, who were fellow students of the deceased, the author knows that he may depend on that candour in favour of them, which he can only hope for, in favour of himself.

The truly promising youth, who is the subject of them, died at Philadelphia, August 28th, 1754, being a student in the senior Philosophy Class of the College there. He was the second son of the Hon. JOSIAH MARTIN, Esq. of Antigua, and cousin to SAMUEL MARTIN, Esq. member of Parliament for Camelford, Treasurer to the Princess Dowager of Wales, and Secretary of the Treasury, to whom the Sermon was most respectfully and gratefully inscribed.

TO THE AUTHOR,

ON HEARING HIS SERMON, UPON THE DEATH OF HIS HOPEFUL PUPIL, OUR DEAR FELLOW STUDENT, MR. WILLIAM THOMAS MARTIN.

I CALL no aid, no muses to inspire,
Or teach my breast to feel a poet's fire;
Your soft expression of a grief sincere,
Brings from my soul a sympathetic tear.
Taught by your voice, my artless sorrows flow;
I sigh in verse, am eloquent in woe,
And loftier thoughts within my bosom glow.

For when, in all the charms of language drest,
A manly grief flows, genuine, from the breast,
What gen'rous nature can escape the wounds,
Or steel itself against the force of melting sounds?
O! could I boast to move with equal art
The human soul, or melt the stony heart;
My long-lov'd friend should through my numbers shine,
Some virtue lost be wept in every line;
For virtues he had many....'Twas confest
That native sense and sweetness fill'd his breast.
But cooler reason checks the bold intent,
And, to the task refusing her consent,
This only truth permits me to disclose,
That in your own, you represent my woes;
And sweeter than my song, is your harmonious prose!

F. HOPKINSON.

College of Philadelphia, September 5, 1754.

ON THE SAME, BY A FELLOW STUDENT.

AND is your MARTIN gone? Is he no more,
That living truth, that virtue seen before?
Has endless night already hid the ray,
The early promise of his glorious day?
That grief, great *Mourner!* in such strains exprest,
Shews he was deep implanted in your breast.
Yet hark! soft-whispering reason seems to say,
Cease from your sorrows, wipe these tears away.
He's gone, he's past the gloomy shades of night,
Safe landed in th' eternal realms of light.
Happy exchange! to part with all below,
For worlds of bliss, where joys unfading flow,
And sainted souls with love and rapture glow.

S. MAGAW.

College of Philadelphia, September 6, 1754.

ON THE SAME, BY A FELLOW STUDENT.

WHILE for a pupil lost, your sorrow flows,
In all the harmony of finish'd prose;
While melting crouds the pious accents hear,
S'gh to your sighs, and give you tear for tear;

We too, in humble verse, would treat the theme,
And join our griefs to swell the general stream.
For we remember well his matchless power,
To steal upon the heart, and cheer the social hour.
Ah! much lov'd friend! too soon thy beauties fade!
Too soon we count thee with the silent dead!
Thou, late the fairest plant in virtue's plain,
The brightest youth in wisdom's rising train;
By genius great, by liberal arts adorn'd,
By strangers seen and lov'd, by strangers mourn'd;
Blest in a tender brother's friendly breast;
And in paternal fondness doubly blest!
Art thou now sunk in death's tremendous gloom,
Wrapt in the awful horrors of a tomb?
Ah me! how vain all sublunary joy!
Woes following woes, our warmest hopes destroy!
But hark!....some voice celestial strikes mine ear,
And bids the muse her plaintive strains forbear.
"Weep not, fond youths,....it cries, or seems to cry....
"He lives, your MARTIN lives, and treads the sky;
"From care, from toil, from sickness snatch'd away,
"He shines amid the blaze of heaven's eternal day.

J. DUCHE.

College of Philadelphia, September 7, 1754.

ON THE SAME.

CHECK, mournful preacher! check thy streaming woe,
Pierce not our souls with grief too great to know;
He joys above whom we lament below.
Snatch'd from our follies here, he wing'd his way,
To sing HOSANNAS in the realms of day.
With him, the fight of life and death is o'er,
And agonizing throes shall pain no more;
No more shall fell disease, with wasteful rage,
Blast the fair blossoms of his tender age;
Transplanted now, he blooms a heav'nly flow'r,
Where spring eternal decks yon Amaranthine bower.
Thy pious sorrows, SMITH, to future days,
Shall bear his image, and transmit his praise.
Still, still I feel what thy Discourse imprest,
When pity throb'd, congenial, in each breast:
When deep distress came thrilling from thy tongue,
And sympathizing crouds attentive hung.

To mourn for thy lov'd Pupil all approv'd;
On such a theme 'twas virtue to be mov'd.
Whoe'er these tender pages shall explore,
Must learn those griefs the Pulpit taught before.

T. BARTON.

College of Philadelphia, September 7, 1754.

ON THE SAME.

O DEATH! could manly courage quell thy power,
Or rosy health protract the fatal hour;
Could tears prevail, or healing arts withstand
Th' unsparing ravage of thy wasteful hand;
Then MARTIN still had liv'd a father's boast,
Nor had a mother's fondest hopes been lost;
Then, SMITH, thy darling youth, thy justest pride,
With virtue's first examples long had vy'd.
But he is blest where joys immortal flow;
Cease tears to stream, be dumb the voice of woe.
Releas'd from vice, in early bloom set free
From the dire rocks of this tempestuous sea,
The youthful saint, in heav'n's ambrosial vales,
With glory crown'd, etherial life inhales.
No more let grief repine, or wish his stay,
In this dark gloom, this twilight of our day.
Rather we'll hail him fled from night's domain,
Array'd in light to tread the azure plain.
There science dwells;....before the mental eye
Nature's stupendous works unfolded lie;
There wisdom, goodness, power diffusive shine,
And fire the glowing breast with love divine.

P. JACKSON.

College of Philadelphia, September 7, 1754.

SERMON I.

PERSONAL AFFLICTION AND FREQUENT REFLECTION UPON HUMAN LIFE, OF GREAT USE TO LEAD MAN TO THE REMEMBRANCE OF GOD.

PREACHED

IN CHRIST CHURCH, PHILADELPHIA,

SEPTEMBER 1, 1754.

ON THE DEATH OF A BELOVED PUPIL.

PSALM xliii. 6.

O my God! my soul is cast down within me, therefore will I remember thee.

IT is elegantly said by the author of the book of Job*, who seems to have experienced all the dire vicissitudes of fortune, "That man is born to trouble as the sparks fly upwards."

These Troubles, however, as the same author further observes, serve the wisest purposes, inasmuch as they are not the effects of what is called blind Chance, but of that unerring Providence, which graciously conducts all events to the general good of the creature, and the final completion of virtue and happiness. "Affliction comes not forth from the dust, neither does trouble spring out of the ground." Very far from it. At that great day, when the whole council of God shall be more perfectly displayed to us, we shall be fully convinced, that all his dispensations have been wise, righteous, and gracious; and that† "though no chastening for the

* Ch. v. 6. † Heb. xii. 11.

present seems joyous, but grievous, nevertheless it afterwards yields the peaceable fruits of righteousness to them that are exercised thereby."

Of the truth of this we might indeed soon be convinced, at present, were we but wise, and suffered ourselves to reflect on what we daily see. 'Tis with the greatest injustice, that men ascribe their sins wholly to worldly temptations, and inveigh upon all occasions against this life on account of its vanities. These, if well attended to, would perhaps put us on our guard against sin; and, upon inquiry, it will be found that the great and general cause of all iniquity, is a stupid listlessness, or want of consideration; which, like some vast weight, oppresses the more generous efforts of the soul, and bears all silently down before it, unless checked by the powerful hand of affliction.

I sincerely pity the man who never tasted of adverse fate; and were I capable of wishing evil to any person, I could not wish a greater to my greatest foe, than a long and uninterrupted course of prosperity. A flattering calm portends a gathering storm; and when the stream glides smooth, deep and silent on, we justly suspect that the sea or some declivity is near, and that it is soon to be lost in the vast ocean, or to tumble down some dreadful fall or craggy precipice.

Such appears his state to be, who never knew an adverse hour, nor took time to consider whence he came, where he is, or whither bound. There is room to be apprehensive lest, being drunk with prosperity, he should swim smoothly from joy to joy along life's short current, till down he drops, through the pit of death, into the vast ocean of eternity! If we

loved such a one, what more charitable wish could we indulge towards him, than that the chastening hand of heaven might fall heavy upon him, arrest him in his thoughtless career, and teach him to pause, ponder, and weigh the moment—the eternal moment —" of the things that belong to his peace, before they are for ever hid from his eyes?"

That there should be any persons, endued with reason and understanding, who never found leisure in this world to reflect for what end they were sent into it, would seem incredible, if experience did not assure us of it. There are really so many affecting incidents in life (undoubtedly intended to awaken reflection) that their hearts must be petrified indeed, one would think, and harder than adamant, or the nether millstone, who can live in this world without being sometimes affected, if not with their own, at least with the human, lot.

I hope it is far from being my character, that I am of a gloomy temper, or delight to dwell unseasonably on the dark side of things. Our cup here is bitter enough, and misfortunes sown too thick for any one who loves his species to seek to embitter the draught, by evils of his own creation. But there is a time for all things; and, on some occasions, not to feel, sympathize, and mourn, would argue the most savage nature.

This day every thing that comes from me will be tinctured with melancholy. It is, however, a virtuous melancholy; and therefore, if publickly indulged, I hope it may be thought excusable.

You know it is natural for those who are sincerely afflicted, to believe that every person is obliged to

sympathise with them, and attend patiently to the story of their woe. But whether this be your present disposition or not, I shall say nothing, which you are not as much concerned to receive deeply into your hearts, as I am to pour it from mine.

The general doctrine which I would enforce from the text (previous to my intended application of it) is that a constant feast was never designed for us here, and that it is the good will of our Father that we should be frequently roused by what happens *to* us and *around* us, to remember him, the great fountain of our being; and to cherish that serious reflection and religious sorrow, which may lead us to eternal joy.

That we should observe such a conduct appears highly reasonable in itself. For next to the immediate praises of our great Creator, there is not an exercise that tends more to improve and ennoble the soul, than frequently to cast an eye upon human life, and expatiate on the various scene, till we lead on the soft power of *religious melancholy*, and feel the virtuous purpose gently rising in our sympathising breasts, thrilling through our inmost frame, and starting into the social eye in generous tears.

It would be affronting your understanding to suppose that you think the *melancholy* here recommended, in any manner related to that gloomy despondency into which some people fall. No; my beloved brethren! It is that virtuous reflection, philosophic pensiveness, and religous tenderness of soul, which so well suit the honour of our nature, and our situation in life. And much to be pitied is that man, who thinks such a temper unbecomming his dignity, and

whose proud soul pretends never to be cast down from the lofty throne of stoic insensibility.

Such a one, in the sunshine of his prosperity, may arrogantly boast that nothing can move him; and while the world goes well with him, he may remain blind to his error. But let Heaven strip him of his gaudy plumes, and throw him back naked into that world, where he had fixed his heart, he will find to his cost that, though he never had the virtue to be cast down and feel for others, yet he will have the weakness to be cast down and become the most abject despondent thing alive for himself.

When his transient honours are thus fled, his haughty looks will be humbled. He will begin to contemn his past folly, and to enter deeply into his own bosom. He will no more rely on the smiles of fortune, or the flatteries of men; but will acknowledge, from dear bought experience, that, in this life, there is no sure refuge but God, nothing permanent but virtue, and nothing great but an humble heart, and a deep sense of the state of our mortality here.

But, besides personal affliction (which is perhaps a last means) the all-gracious governor of the world, still watchful to turn every event to the good of his creatures, without violating their moral liberty, has many other ways of leading them to the remembrance of himself. Whether we look within or around us, we shall find enough in the prospect to humble our souls, and to convince us that, not trusting to any thing in a world where all enjoyments are fleeting, we shall then only be safe in it, " when we have put on the

breast-plate of righteousness, and armed ourselves with the sword of the spirit*"

"Few and evil are the days of our pilgrimage here†." God never intended this world as a lasting habitation for us: and, on a just estimate of the things in it, evil will be found so continually blended with good, that we cannot reasonably set our affections much upon it. Wailing, weak and defenceless we are ushered into it. Our youth is a scene of folly and danger; our manhood of care, toil and disappointment. Our old age, if happily we reach old age, is a second childhood. Withered, weak and bowed beneath our infirmities, we become as it were a living hospital of woes: a burden to ourselves, and perhaps an incumbrance to those we love most.

This is the common state of our being. But besides all this, the number of evils in each of these stages is greatly encreased, partly by our own misconduct, and partly by our necessary connexions with others. For the equitable judgments of God are often general. "All things come alike to all men; and there is but one event to the righteous and to the wicked‡?" Moreover, many of those evils are of such a nature, that no prudence of ours can either foresee or prevent them. All the stages of life necessarily subject us to pains and diseases of body, and many of them to the acuter pains of an anxious mind.

Upon the whole, we may pronounce, from the highest authority, that "our life is but a vapour, which is seen a little while, and then vanisheth away,

* Galat. vi. 14, &c. † Gen. xlvii. 9. ‡ 2 Eccles. ix. 2.

as a tale that is told and remembered no more; or as a wind that passes over and cometh not again."

The man must be thoughtless, indeed, who is not humbled with these reflections. But suppose his own life should pass over as happily as possible, and he should feel but few of these evils himself; yet unless he shuts his eyes and his ears from the world around him, he must still find something in it, which ought to move the tender heart to religious sorrow and remembrance of God.

Our blessed Saviour himself, though more than human, and conscious of no personal ill, cast his eyes upon Jerusalem and wept over it, on account of its impending fate. Just so, if we cast an eye upon the world, we shall drop a tear over it, on account of the unavoidable misfortunes that prevail in it.

Don't we often see tyranny successful, ruthless oppression and persecution ravaging the globe, the best of men made slaves to the worst, and the lovely image of the Deity spurned, dishonoured, disfigured! How many men, of genuine worth, are cast out by fortune to mourn in solitary places, unseen, unpitied; while wickedness riots in the face of day, or pampers in lordly palaces! How many pine in the confinement of dungeons; or are chained down, for offences not their own, to the gallies for life! How many bleed beneath the sword, and bite the ground in all the sad variety of anguish, to sate the cruel ambition of contending masters! How many are deprived of their estates, and disappointed in their most sanguine expectations, by the malice of secret and open enemies, or, which is far more piercing, the treachery

of pretended friends! How many boil with all the tortures of a guilty mind, and the bitterest remorse for irreparable injuries! How many pursue each other with the most implacable malice and resentment! How many bring the acutest misery upon themselves by their own intemperance! How many condemn their souls to a kind of hell, even in their own bodies, by an unhappy temper, and the violent commotions of disordered blood! How many are completely wretched in their families, and constantly galled by the unavoidable misfortunes of their dearest friends!

On one side the distress of the needy, the injuries of the oppressed, the cries of the widow and orphan, pierce our ears. On the other, we hear the voice of lamentation and mourning; our friends and neighbours weeping for dear relations suddenly snatched away, and "Refusing to be comforted because they are not." Here one's heart it torn asunder by having a beloved wife or child snatched from his side! There another bewails the loss of an affectionate parent or brother! Here sturdy manhood drops instantly beneath the sudden stroke! There blooming youth—Ah! my bleeding heart, wring me not thus with streaming anguish—There blooming youth falls a premature victim to a doom seemingly too severe! Beneath the cold hand of death, the roses are blasted; restless agility and vigour are become the tamest things; and beauty, elegance and strength, one putrid lump!

Surely, if we would think on these, and such things, which ought not to be the less striking for

being common, and which render this life a scene of suffering, a valley of tears, we could not set our hearts much upon it, but should be arrested even in the mid-career of vice, and trembling learn to weigh the moment of things, and secure "the one thing needful." All the tender passions would be awakened in our bosoms. Our sympathising souls would be cast down within us, and, alarmed at their own danger, would fly round from stay to stay, calling incessantly for help, till they could find a sure and never-failing refuge.

But where is this never-failing refuge to be found? It becomes me now to point out some ever-flowing spring of comfort, some eternal rock of salvation, for the soul, after having thus mustered up such a baleful catalogue of certain miseries, to alarm and humble her.

Now, blessed be the Lord, this refuge is pointed out in the text. In such circumstances, we shall never find rest, but in resolving with the Psalmist—"O my God! my soul is cast down within me, therefore will I remember thee."

Without remembering that there is a God, that over-rules all events, what hope or comfort could we have, when we reflect on all the aforesaid common miseries of life, and many more that might be named? Did we, with the atheist, believe them to spring up from the dust, or to be the blind effects of unintelligible chance, and of undirected matter and motion, what a poor condition should we think ourselves in here? Would not all appear as "a land of darkness,

as darkness itself, under the shadow of death, without any order, where the light is as darkness*.

Surely we could not wish to live in the world, upon such a precarious footing as this. And yet we should not know whither to fly from it, unless into the darker state of dreary annihilation, at the thoughts of which the astonished soul shudders and recoils. Upon such a scheme, all our hopes would be thin as the spider's web, and lighter than chaff that is dispersed through the air. Our adversity would hurry us into the most invincible despair, and our prosperity would be as a bubble bursting at every breath. Philosophy would be a dream, and our boasted fortitude mere unmeaning pretention.

But on the other hand, if, "when our souls are cast down within us, we will remember that there is a God," whose great view in creating was to make us happy, whose design in afflicting is to reclaim us, and who governs the world by his providence only to conduct all to the greatest general good—then, and not till then, we shall have sure footing. We shall neither raise our hopes too high, nor sink them too low. If fortune is kind, we shall enjoy her smiles without forgetting the hand that guides her. If she frowns, we shall feel our woes as men, but shall nobly bear them as Christians. For if we are really Christians, our holy religion teach us that this scene of things is but a very small part of the mighty scheme of Heaven; that our present life is only the dim dawn of our existence; that we shall shortly put off this load of

* Job x. 22.

infirmities and be translated to a state, where "every tear shall be wiped from our eyes, and where there shall be no more death, nor sorrow, nor crying, nor pain, because the former things are passed away*."

If we are intimately convinced that unerring wisdom, power, and goodness, hold the reins of the universe, and are at peace in our own consciences, the storm of the world may beat against us; but, though it may shake, it can never overthrow us.

"Although the fig-tree shall not blossom, neither shall fruit be on the vines; though the labour of the olive shall fail, and the fields shall yield no meat; though the flock shall be cut off from the fold, and there shall be no herd in the stall; yet will we rejoice in the Lord, and we will joy in the God of our salvation†." Although misfortunes should besiege us round and round; though woes should cluster upon woes, treading on the heels of each other in black succession, yet when we remember God, and fly to him as our refuge, we shall stand collected and unshaken, as the everlasting mountains, amid the general storm.

With our eye thus fixt upon heaven, trusting in the mercies of our redeemer, and animated by the gospel promises, we shall urge our glorious course along the track of virtue, bravely withstanding the billows of adversity on either side, and triumphing in every dispensation of Providence. Though death should stalk around us in all his grim terrors; though famine, pestilence and fell war should tear our best friends from our side; though the last trumpet

* Rev. xxi. 4. † Habbak. iii. 17. 18.

should sound from pole to pole, and the whole world should tremble to its centre; though we should see the heavens opened, our judge coming forth with thousands and ten thousands, his eyes flaming fire, the planetary heavens and this our earth wrapt up in one general conflagration; though we should hear the groans of an expiring world, and behold nature tumbling into universal ruin; yet then, even then, we might look up with joy, and think ourselves secure. Our holy religion tells us, that this now glorified judge was once our humble Redeemer; that he has been our never-failing friend, and can shield us under the shadow of his wing. The same religion also assures us, that virtue is the peculiar care of that being, at whose footstool all nature hangs; and that, far from dying or receiving injury amid the flux of things, the fair plant, under his wise government, shall survive the last gasp of time and bloom on through eternal ages!

And now, my respected audience, I think it is evident that if we search all nature through, we shall find no sure refuge but in keeping a clear conscience, and remembering God. If we constantly exert ourselves to do our duty, and remember that there is an all perfect being at the head of affairs, the worst that can happen to us can never make us altogether miserable; and, without this, the best things could never make us in any degree happy.

If, therefore, it is one great design of all affliction, to bring us to such a remembrance, and make us examine into the state of our own souls, I think I may be permitted to beseech you, by your hopes of

immortal glory and happiness, not to be blind and deaf to the repeated warnings given you by your kind parent God. Though the afflictions do not happen immediately to you, they happen for you; and though all seems well at present, which of you knows how soon the Lord may visit you in his fierce anger? Which of you, young or old, can say that your souls will not next, perhaps this very night, be required of you? And think, O think, if you have never been led to remember God, by the repeated warnings given you in this world, how unfit a time it will be to remember him, when you are just stepping into the next; when (as you have seen in the case of many younger and stronger than most of you here), you shall be struck senseless on a death-bed at once, and know not the father that begat you, nor are conscious of the tears of her that gave you suck?

If you can but think on these things, the vanity of this world, and the eternity of the next; if you can but think on the value of those souls, for which a God incarnate died, and sealed a covenant of grace with his blood, into which you have solemnly sworn yourselves; surely you will stop your ears against the allurements of the flesh, and the "Voice of the charmer, charm he ever so wisely." It may easily be gathered from what has been said, that this life has no continuance of unmixt pleasure for us; and that what alone can alleviate its evils, or make its goods give us any substantial joy, is a frequent reflection on the present state of things, and the drawing near to God, in holy remembrance of his adorable attributes, and our own absolute dependence on him.

Behold then once more this very God himself invites you to draw near to him, and commemorate him at his holy table*. Let him not, therefore, invite you in vain. Do not shamefully renounce your most exalted privilege, and wilfully cut yourselves off from the society of *God's universal Church.*

You all know what is required to make you meet partakers of this holy communion. It is a stedfast faith in the Gospel-promises and the mercies of God; a sincere repentance for past offences; an unfeigned purpose of future amendment, and an unbounded charity and benignity of heart towards all your fellow-mortals, however seemingly different in sentiment and persuasion.

If you have these dispositions either begun now, or continued down to this day, from some earlier period of your lives, you need not fear, in all humility, to approach this holy communion.

" Up, escape for thy life; look not behind thee; stay not in all the plain; fly to the mountain, lest thou be consumed;" was the alarm rung in the ears of Lot by his good angels? Even so, permit me, in the sincerity of my heart, to alarm and exhort you. Up! fly for your lives to the mountain of your God. Let not your souls find any rest in all the plain of this life, till you have fixed on the everlasting rock of your salvation, and secured your interest in God, through Christ. Let no excuses detain you, nor linger while the danger is at hand.

* Preached on a Sacrament Day.

I hope you will excuse my warmth on this occasion. I wish I had no ground for it. But the shafts of death fly thick around us. You cannot but miss many whom you saw here a few sabbaths ago; and some of them younger and stronger than most of you, particularly that dear youth, whose sudden and much lamented death has forced this train of reflection from me.

Such a dispensation ought to give particular warning to all; but to you more especially his dear companions and school-mates, I would apply myself; not doubting but the *moral* of his death will be acceptable to you, however unfavourably grave and serious subjects are generally received by persons of your years.

From the example before you, let me intreat you to be convinced that you hold your lives on a very precarious tenure, and that no period of your age is exempted from the common lot of mortality. But a few days ago, the deceased bore a part in all your studies and diversions, and enjoyed a share of health strength and spirits, inferior to none here. You all knew and loved him, and I beheld many of you bedewing his grave with becoming tears. Oh then! let it be your care so to behave yourselves, that, at whatever period you may be called from thence, you may fall equally beloved, and equally lamented.

Indeed, if any external circumstances could have arrested the inexorable hand of death; if any thing that nature could give, or a liberal education bestow, could have saved such a rising hope of his country; late, very late, had he received the fatal blow! He bid

fair to have been the longest liver among you, and my eyes would have been for ever closed, before any one had been called to pay the tribute due to his memory. But the disease was of the most obstinate kind. All the power of medicine, and all the love we bore to him, could not gain one supernumerary gasp. He fell in his bloom of youth; and, as I long loved, so I must long remember him, with pious regard.

To the will of Heaven, however, mine shall ever be resigned. "Shall we receive good at the hand of God, and shall we not receive evil also? The Lord giveth and the Lord taketh away, blessed be the name of the Lord?" I sincerely believe that my dear pupil, your deceased school-mate, is now in a far better state than this. He has happily escaped from a world of troubles. He has but just gone a little before us, and perhaps never could have gone more beloved, more lamented, or more prepared for an inheritance in glory.

What stronger proofs of affection could any one receive than he did? Though at a distance from his immediate connexions, strangers tended his sick-bed with paternal care. Strangers closed his eyes, while their own trickled down with sorrow. Strangers followed him to the grave in mournful silence; and when his dust was committed to dust, strangers paid the last tributary drop?

Yet, after all, to have a son so loved and so honoured, even by strangers, and to be surprised with the news of his death before they heard of his sickness, must be a severe blow to the distant parents——

But, why, alas! did this thought occur? Again my affections struggle with reason—again nature, thou wilt be conqueror—I can add no more.—I have now done the last duty of love—let silent tears and grief unutterable speak the rest!

A HYMN,

COMPRISING THE CHIEF HEADS OF THE FOREGOING DISCOURSE; COMPOSED TO BE SUNG AFTER IT.

FATHER of *all!* still wise and good,
Whether thou giv'st or tak'st away;
Before thy throne devoutly bow'd,
We hail thy *providential* sway!

Save us from fortune's hollow smile,
That lures the guardless soul to rest;
A round of pleasure is but toil,
And who could bear a constant feast?

Sometimes thy chast'ning hand employ,
Gently to rouse us, not to pain!
Sometimes let sorrow prove our joy,
And scatter folly's noisy train!

Oft let us drop a pensive tear,
O'er this much-suffering scene of man;
Acute to *feel* what others bear,
And *wise** our own defects to scan.

Teach us, while woes and deaths are nigh,
To think on thee, and weigh our dust;
Well may we mark the hours that fly,
And still find leisure to be *just*.

* The learned reader need not be told that the author here had Mr. Gray's beautiful Hymn to Adversity before him.

SERMON II.

THE GOSPEL-SUMMONS.

PREACHED

IN CHRIST CHURCH, PHILADELPHIA,

JANUARY 10, 1762.

AT THE

FUNERAL OF THE REV. ROBERT JENNEY, L. L. D.

RECTOR OF THE SAID CHURCH.

LUKE, xvi. 2.

Give an Account of thy Stewardship; for thou mayest be no longer Steward.

RENDER up your stewardship—give an account of your conduct—thundered forth by some powerful superior, who will brook no delay—what a tremendous summons is this?

Hear it ye rich, and ye poor; ye rulers, and ye subjects; ye pastors, and ye people! Whether there be committed to you ten talents, or one; whether your stewardship be in things spiritual, or things temporal—hear it and be instructed! The last knell of expiring time; the trump of God calling us to his judgment-seat; ought not more deeply to alarm us, than this awful summons of the Gospel; which, though it is daily heard by us, has its moral but too much daily neglected.

Various are the methods by which God's wisdom thinks fit to call sinners to repentance, in the scrip-

tures. Sometimes in language, soft as the breathings of love divine; sometimes in notes, severe as the voice of offended majesty; sometimes by the gentle allurements of promised rewards; and sometimes by the awful denunciations of a judgment to come.

Our blessed Redeemer, in the preceding chapter, had been preaching up the most comfortable doctrine of his father's free grace, manifested in the remission of sins, and his readiness to receive and embrace returning penitents. The love of God in this, and his planning from eternity a method of bringing home *lost souls* to himself, through the all-perfect satisfaction of a Saviour, are most beautifully and tenderly set forth in sundry instructive parables; such as a shepherd's leaving ninety-nine of his sheep in the wilderness, to look after one lost, and calling all his neighbours to rejoice with him on finding it! Such as a woman's searching carefully for a piece of lost treasure, and communicating her joy to all around her on the recovery thereof! And, above all, such as that of an indulgent parent, receiving back to his bosom even a prodigal son, that had wasted his substance in riot and intemperance.

But all these soft and winning descriptions were lost upon the hardened pharisees. Our Saviour, therefore, addresses them in a very different strain. He lays before them this parable of the steward, called suddenly to account before his lord and master, thereby intimating to them, in colours the most striking, that however light they might make of the Gospel overtures in the *day of grace*, a time would come, and that suddenly too as a thief in the night,

when they would be called to give a severe account of the improvements they had made of such signal blessings!

I have not chosen these words, as thinking that this congregation could be moved by nothing but arguments of terror; nor because there is the least similitude between the character of the steward in the text, and that character which is the occasion of the present mournful solemnity. To argue thus, would be a perversion of all parables, and the design of all preaching. The scripture parables are generally written for the illustration of some important point of doctrine, or morals; and do not require a particular application of every particular circumstance.

The words which I have read, "give an account of thy stewardship, for thou mayest be no longer steward," are to be taken, as they stand, in their single and irrelative sense, being equally applicable to accountable creatures of every degree. And the doctrine I would infer from them on the present occasion is—

First, that every thing we possess in this world is given us in trust, and for improvement.

Secondly, that there will be a day of final reckoning; and that as the account stands at the hour of death, so will it be produced in the day of Judgment.

Thirdly, that the only reflections which can give us hope, as accountable creatures, in the hour of death, and the resignation of our stewardship, are to be derived from the Gospel-prospects and promises.

And first, then it is evident, from the whole tenor of God's holy word, that whatsoever we possess in this life is given us in trust and for improvement. The unprofitable servant, who laid up his pound in a napkin, had a severe sentence passed upon him by his returning Lord—"Take from him the pound, and give it to him that hath ten pounds*;"—to him that hath made a due improvement of what was formerly committed to him. The like sentence was denounced against the fruitless fig-tree—"Cut it down, why cumbreth it the ground†?"

Many more scripture-proofs might be adduced; but the point in question does not seem to need them. To a man who lives a life of reason and of virtue, few things are sufficient to satisfy the calls, nay to answer the conveniencies, of life. Could it be agreeable then, to the ordinance of a wise and just God, for one to grasp a thousand times his proportion of the goods of this world and to hoard them up without improvement for the public? Why should different talents be assigned to different persons, if they were to be employed solely for their own private use? Why should one wallow in wealth; one be exalted to the summit of power; one rejoice in bodily strength; one enjoy faculties of mind almost angelic; if the separate possessors were to use these separate gifts only for themselves, without regard to the community?

Through all nature, there is incessant energy, action and communication of powers. Nothing seems to exist on its own single account. The very stars, that spangle the face of night, are bound to

* Luke xix. 24. † xiii. 7.

their orbits by mutual action on each other, and on the common centre of the system!

Why, then, should those divine gifts and endowments, which providence showers so profusely on individuals of the human system, be left without their full use? Why should they be suffered to stagnate, as it were, like waters emitting only a noisome vapour in the summer's drought? Ought they not rather to flow irriguous, like the refreshing rills, rejoicing the country around? Most undoubtedly, my brethren, they ought! And such would be the improvement which we should make of every thing committed to us if, instead of looking upon it as peculiarly our own, and so much added to our private felicity, we would consider ourselves only as God's stewards for the same; and more especially reflect that there will be a day of final reckoning, when we shall be called to give an account of our stewardship, before men and angels, at the bar of Omnipotence. And this was the second topic of my discourse.

Now a day of accounts is inseparable from the very notion of a stewardship; and the sacred scriptures, pursuing the metaphor, have placed this matter beyond contradiction. We are there told that all our actions are registered in a book, written with a pen of iron and with the point of a diamond. We are also told that our Omnipotent judge will open this awful book and proceed against us by regular process—"I saw a great white throne and him that sat on it; from whose face the earth and the heavens fled away, and there was no place found for them.

And I saw the dead, small and great, stand before God; and the books were opened and the dead were judged out of those things which were written in the books, according to their works*."—

Ah! then, my fellow-christians! how many thousand thousand secrets shall be laid open before an assembled universe? Then, and not till then, shall we thoroughly see and understand the sum and scope of God's eternal plan, without those intricacies wherein it is now involved! Then shall the account between virtue and vice be finally stated and balanced! Then shall hypocrisy be obliged to lay down its mask, oppression his rod, dominion his sceptre; and all to appear naked and on a level, at the bar of the Almighty, to give an account of their stewardship, each for himself, and none by another!

Then shall it be seen how every one of us has used the gifts committed to us in our several spheres. Then shall it be known for what end wealth, or power, or great talents were variously bestowed. If the former was our portion, it will be known, whether we hoarded it up with a mere sordid view of self enjoyment? Whether we suffered it to draw off our attention from things celestial, to extinguish the social and public affections; and to debase us into a literal affinity with the beasts that perish? or whether, if we did bestow any thing out of our abundance, it was done with a spirit of ostentation to be seen of men; or done, in the true Gospel-sense, to feed the hungry and cloath the naked, after answering all the domestic charities of father, son and brother, and the sacred calls of the community, which includes the whole.

* Rev. xx. 11, 12.

Again, if power and government fell to our share, it will be known—Whether we bartered our favours away for vile gain? whether we were open to the allurements of vice, the blandishments of flattery, and the intoxications of party? or whether we made use of our influence to support justice, to protect innocence, to encourage virtue, and to reward humble merit?

If wisdom and great talents were bestowed upon us, it will be known—Whether, with a noble disinterestedness of soul, unawed by power and unbribed by wealth, we have stedfastly exerted these divine gifts for the illumination of mankind, for the advancement of God's glory, for the propagation of civil liberty, and for the support of whatever else is valuable in society?

Then, at length, it shall be known—from what secret motives the labours of the reputed patriot took their rise? Whether the loud declaimer in senates and public assemblies sought his own glory or the glory of the public? Whether his many laboured and popular harangues have flowed from partiality to his friends, opposition to his enemies, or peradventure from both? Whether they were calculated in good earnest to reluminate the dying spirit of virtue and freedom; or to raise himself, on the wings of a temporary fame, to the summit of earthly power?

Then too it shall be known—Whether he that ministred at the altar, ministred for himself, or for his Lord and master? Whether he was more anxious for the reformation of mankind, or to appear and sparkle, for a moment, in the public eye? Whether

the spirit of the Gospel, entered always into the spirit of preaching? Whether the fierce zeal, often shewn for particular points, was a zeal according to knowledge? Whether it hath tended more to instruct or to distract the world? Whether the divisions, separations and contentions among Christians, have been made leisurely and upon cool reflection? Whether pride, passion, resentment and wilful narrowness of mind, had any share in forming them?

These things, and ten thousand more, which it would be impossible to recount, will be known at that day; in which there is nothing now hid that shall not be made manifest!

Happy the man, then, and thrice happy he, who, anticipating this tremendous scene, can give an account of his stewardship to his own conscience! Happy the man in public life, who shall be able in that awful day to appeal to his past conduct, and say,—"Whose ox have I taken? Whom have I defrauded? Whom have I oppressed? Or of whose hand have I received any bribe to blind mine eyes therewith? Even the Lord (my judge himself) is witness this day that ye have not found ought in my hand*!"

Happy too the minister of God's word, who can call his people to witness for him in that day, and say, in the words of the blessed apostle Paul,—"I take you to record that I am pure from the blood of all men; for I have not shunned to declare to you all the council of God; and I have kept back nothing that was profitable to you; but have shewn you and taught you publicly from house to house; taking

* 1 Sam. xii, 3—5.

heed to the flock over which the Holy Ghost hath made me overseer; feeding the church of God which he hath purchased with his own blood*."—

Such being the case, then, my brethren; and since as the tree falleth, there it will lie; since as death leaves us, judgment will find us; what an awful and important moment must the moment of our dying be? It is like entering, through a dark portal, into the great mansion-house where we must render up our stewardship. Having once passed the threshold, there is no way for retreat left; no way to alter or amend one jot of our account; for "there is neither work nor device in the grave†."

No wonder, then, that to die, should be reckoned a thing exceeding solemn! A day of accounts, and the vast ocean of eternity before us.—Oh, how the soul shudders on the brink, and fain, very fain, would cleave to this evanescent speck of earth, loth to quit her hold, till the God of grace comes with his divine consolations, and cheers the recoiling spirits!

And this leads me, in the third place, to observe, that our only hope in the hour of death, is to be derived from the Gospel-prospects and promises.

Before the Christian Revelation was made known, the death of the best of men was only a leap into the dark; a wrench from the precincts of day, and a sorrowful parting with all that they placed their hopes upon. The wisdom of the world could even go but a little way in teaching men how to live, but when it came to lay down lessons how to die, it was found to be perfect foolishness. It gave them no solid assur-

* Acts, xx. † Eccles. ix. 10.

ance of a future state, the remission of sins, and a glorious reward for the just. After all the arguments that unassisted reason and philosophy could bring, the fears of having the body laid down in the clay tomb, and the thoughts of dreary annihilation, startled and astonished the soul on the one hand—or, on the other, if there were any more enlightened, who believed, or rather hoped, the body's resurrection, and the soul's continuance after death, they were still at a loss how to regain the favour of their offended gods. In short, all was doubt and distraction and despair* among them, at that last period, when it behoves the soul to be left easy, tranquil and recollected.

But how different is the matter under the Gospel of Christ! We are there taught, that what we falsely call the hour of our death, is but the hour of our birth to life eternal. We there learn the true meaning of these ancient expressions—"I will ransom them from the power of the grave—I will redeem them from death; O Death, I will be thy plagues—O Grave, I will be thy destruction†."

The Gospel lifts our eye to immortal scenes. It shews us a reconciled God, and Jesus the Mediator seated at his right hand. It teaches us a method by which the account of our stewardship may be settled even in this life; by which our sins may be blotted out of the registry of Heaven, even though they be written with a pen of iron, and graven with the point of a diamond.

* "The great, th' unbounded prospect lay before them,
"But clouds and darkness hung upon it.—" ADDISON.

† Hosea, xiii, 10.

To the Christian a light has arisen in darkness; and his prospects are extended beyond the grave, and stretched down through immeasurable eternity. Herein is the vast superiority of our religion above all others, in that it hath not only taught us how to live, but likewise how to die. Our blessed Saviour, having published life and immortality to all such as repent, believe and obey his gospel, has, in respect to them, taken away the sting and removed the fear of death.

Animated with the celestial views of futurity, the sincere Christian, who has seen and felt the vanity of all earthly things; who has meditated much upon time and eternity, the enjoyments of this world and the next; he who is fully convinced of the truth of God's promises; who has with all good conscience endeavoured to do his duty here; who has sincerely lamented the errors he may have committed, and embraced the terms of pardon and salvation offered by God in Christ, with an awful conviction of their truth and efficacy.—He, I say, who has done these things, can have but little left to do when he comes to die.

Such an one, my brethren, will appear in a very superior light to the greatest of those who have died without these advantages. He will be free from their doubts, their distractions, and their horrors; and will enjoy a soul-felt recollection and trust, which the enemies of religion cannot easily be made to conceive. When all is sorrow and mourning around him, he will be superlatively raised above the general weakness. Heaven and glory will begin to open upon him, and he will be in the midst of his

comforters, the chief comforter, and (to borrow an image from a pious and sublime* writer) like some lofty mountain, serene and bright, retaining the splendors of the setting sun, while damps and shades have covered the vales below!

I doubt not, every person present has already anticipated my intended application of this discourse. We are here met to perform the last obsequies to the body of our deceased pastor—a man venerable in years, and who was a striking pattern of Christian resignation under a long and severe illness. Those who knew him best in that situation, know that his chief concern was not for himself, but for the distressed and perplexed state of his congregation.

Characters, my brethren, in funeral sermons, in these days, lie under some disgrace; being too often the productions of men willing to shew their own eloquence; or perhaps too complaisant to the tenderness of mournful relatives. But, without incurring either of these imputations, I can with truth say of your deceased minister, that he was a man of strict honesty, one that hated dissimulation and a lie, exemplary in his life and morals, and a most zealous member of our episcopal church.

These were some of his virtues as a Christian, and they were useful in his generation. Frailties he no doubt, had too, as a man; but, as they were never injurious to others, so we may well believe that they have long before now found shelter in the bosom of divine mercy; and what mortal shall seek to draw them from that sacred refuge? He had full

* Dr. Young.

time given him to prepare for his death, and it came at last, earnestly wished for by him; so that he cannot so properly be said to "have been taken away, as to have tarried till God came."

And now, my brethren, a new scene opens to you who are members of these congregations; or, at least, to you who are the representatives thereof. Behold the breathless clay of your late pastor placed on the brink of a grave. In a few moments, its yawning jaws will be closed over him, and thus will the scene between him and you be forever shut!

Think, then, what a weight has fallen upon you? There is a stewardship in your hands, of a peculiar sort, for which you are accountable both to God and man; and which I forbore to speak of till now. 'Tis the stewardship for this church and for this people—a church conspicuous in her situation, and a people daily increasing in multitude. Consider that what you may do, is a work which may affect you, and your children, and the cause of religion, for generations to come; and what is once done is not easily to be recalled.—Proceed, therefore, we pray you, cooly, justly and deliberately, in this great matter. Let neither solicitations, nor prejudices, nor any wrong passion, be able to bias you.

The Gospel of Christ (says a great divine), can only be propagated "by the same means and the same temper, wherewith our blessed Saviour began to propagate it;" not by noise and bustle, not by vain words and empty sounds; but by a noble spirit of charity towards the persons of men—by strength of reason, clearness of argument, and an example of virtue and righteous-

ness. If men of these qualities be encouraged to minister among you, then we may hope that the vine, which God's right-hand has planted in this remote corner of the earth, will "send out her boughs unto the sea, and her branches unto the utmost rivers." The contrary, we trust, will never happen through any fault in your stewardship*.

These councils, I hope, you will take in good part from me, at a time when I am sure I cannot be suspected of any interested views. God knows but this may be my last opportunity of ever speaking to you from this place.—My heart is full on the occasion;—and had not my notice† been so very short, and the time urgent, I should have enlarged farther. But I shall sum up all by exhorting you to stand firm in your faith, and above all, to cultivate that divine charity, which is the very perfection of Christianity. The other virtues and graces bring us near to God by distant approaches. But, by this divine virtue of charity, we are not merely led and drawn unto Him; but we press, as it were, into His presence by it, and are thereby prepared for his eternal society. Our faith, after death, shall be swallowed up in vision, and our hope in fruition; but our charity shall live for ever, and be a main ingredient in our happiness through the endless ages of eternity.

* The Revd. Dr. Richard Peters was elected his successor.

† The Author had but a day or two to prepare this discourse, and no leisure to revise it before it was first published; being immediately obliged to embark for England. This, it is hoped, will be his apology if it should be found less perfect than the subject requires; for it cannot now be much improved without drawing it too far from its original plan.

That every bosom among us may be found glowing with this celestial virtue, at the hour when we are called to give an account of our stewardship, may God of his infinite mercy grant, for the sake of Jesus Christ. Amen.

POSTSCRIPT.

HERE ought to follow a sermon delivered in the great *Lutheran* Church at Lancaster, on the *interment* of his Excellency THOMAS MIFFLIN, Esquire, former Governor of the Commonwealth of Pennsylvania, on Wednesday, January 22, 1800; before the Governor, Senate and House of Representatives, then sitting; and published at the request of the latter.

But having had only a few hours notice of my appointment, in the evening preceding the funeral, and being then in too weak a state of health, to make any special preparation, the author was obliged to borrow considerably from his own former publications, (and especially from the foregoing discourse on the death of Dr. *Jenney*) which made the affinity so great, that a *new* and separate publication of the sermon on *Governor* MIFFLIN, was not deemed necessary in this collection.

The conclusion, varying little from page 28 of the foregoing, as applied to the character of *Governor* MIFFLIN, was as follows, viz.——

"If we were called to power, rule and *government* over our "fellow men, then shall it be known whether we bartered our "favours away for vile gain? Whether we were open to the al- "lurements of vice, the blandishments of flattery, and the "snares, or seductions, of party? Or, whether we made use of "our influence and authority, to support justice, to protect inno- "cence, to encourage virtue, and to reward merit?

"I add no more—To this test of the use of *power* and "exercise of *government*, I may leave the character of the de- "ceased. The honour done to his name by this *public funeral*,

" and the vote of a monument by the Legislature, to perpe-
" tuate his memory, will rescue his *public virtue*, from *public*
" *censure*. *Private frailties* he had, as a man; but if they were
" injurious—it was only to himself—never to his friends or
" country!"

" Haste we then, to commit his mortal part, with its mor-
" tal frailties, to its destined place—that yawning grave—
" where they will at last find rest—a safe asylum from worldly
" distress, the shafts of malice, and the persecutions of
" party"—

" His worth we seek no farther to disclose,
" Nor draw his frailties from that dread abode;
" Where they alike, in trembling hope, repose—
" The bosom of his FATHER and his GOD."

GREY.

SERMON III.

DELIVERED

IN CHRIST-CHURCH, PHILADELPHIA,

ON TUESDAY, AUGUST 4, 1789.

AT THE

FUNERAL OF THE REV. DAVID GRIFFITH, D. D.

BISHOP ELECT OF THE PROTESTANT EPISCOPAL CHURCH OF VIRGINIA.

MONDAY, AUGUST 3, 1789.

In convention of the Protestant Episcopal church of the United States of America; the president having informed the convention, by message, of the melancholy event of the death of the Rev. Dr. Griffith, a member of this convention for the State of Virginia, requesting that the necessary orders might be given respecting his funeral;—

Resolved, that the senior clergyman of the deputation of each State, except Virginia, attend the funeral, as a pall-bearer (to morrow)—That the other members of this convention attend as mourners—that a sermon be preached on the occasion—that the clergy of all denominations within this city be invited to attend the funeral—that the Rev. Dr. Smith be appointed to preach the funeral sermon—and that the right Rev. Dr. White, and Mr. Andrews, lay deputy from Virginia, be requested to walk as chief mourners.

TUESDAY, AUGUST 4, 1789.

Resolved, that the thanks of this Convention be given to the Rev. Dr. Smith for his sermon preached at the funeral of the Rev. Dr. Griffith, and that he be requested to furnish the convention with a copy for publication.

2 COR. v. 1, 2, 3, 4.

For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven; if so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that *mortality might be swallowed up of life.*

BRETHREN,

UPON the sad and solemn occasion, which hath assembled us at this place and time; gloomy indeed would be our reflections, and inconsolable our

condition, were it not for the joyful assurance which our text holds up for the renovation and support of our sickly faith.

Behold, in full view before us, that yawning grave! On its brink, is deposited the breathless clay, the earthly house, of a venerable brother, a servant and minister of Christ! It is for a moment deposited, to give us pause for reflection, and vent for the tribute due to the memory of virtue and worth. That pause ended, the stedfast *grave* will do its part; and embracing, in firm hold, what we commit to its keeping, would leave the awakened tear to flow forever, sorrowing over our mortality; did not St. Paul come to our aid, teaching us to wipe that tear away, and to console ourselves with the joyful assurance, that the earthly deposit before us, from a tabernacle of clay, shall yet rise up a building of God, a house not made with hands, capacious of immortal glory, honour and immortality!

Unprepared and disinclined, on the present sudden and interesting occasion, to enter upon a critical explication of this difficult, yet comfortable, text (in whatsoever sense considered), I shall not detain you to enquire from it—Whether the body, or earthly house of our present mortal tabernacle shall, upon its divorce from the soul by death, be immediately clothed upon with some other more celestial and incorruptible body; or whether it shall continue naked and uncloathed upon, till the morning of the resurrection?

It was the doctrine of the illustrious Plato, who (without the external and revealed light of Christianity) reasoned so well concerning immortality and a

world to come, that the soul, or heavenly spark within us, could not subsist of itself, nor act without some kind of body or vehicle; and therefore the followers of his doctrine contend for an intermediate state between death and the resurrection, and think that the body, upon its dissolution by death, is immediately clothed upon, or changed into some other fit vehicle for the soul.

St. Paul, however, gives no countenance to this doctrine, in the text. The celestial clothing, which he speaks of, is something peculiar to the saints who shall be with the Lord; and not to be looked for till after the redemption of the body, and that blessed period of the resurrection, "when this mortality shall "be swallowed up of life;—when the trumpet shall "sound, and the dead shall be raised, and this cor-"ruptible must put on incorruption, and this mortal "must put on immortality."

Most comfortable to us, when we go to the house of mourning, is either of those doctrines; but we are to understand St. Paul in the latter sense, and then by the due use of reason, enlightened by the blessed considerations and doctrines of our text, after the example of the apostles and saints, and pure professors of Christianity in every age; death might be disarmed of his sting and spoiled of his victories*. For, however terrible death may appear to the *sinner* with all his engines of destruction about him; yet

* The Sermon is abridged here, by removing a few pages from the first edition of the same, to their place in the Sermon next following, to the text of which, 2d Timothy, chap. IV. they have a more immediate affinity.

to those who have sought and found an interest in Christ Jesus, death hath lost his mighty terrors: and although the grave itself, which (considered as the door of another world, the entrance into eternity) appears so gloomy and awful to mere flesh and blood; yet to the just,—to those who live by faith, earnestly longing and groaning to be clothed upon with their heavenly house, the grave appears more beautiful than the gates of paradise itself; for at the gates of paradise, upon the banishment of our guilty first parents, the angry cherubim, with his flaming sword, was placed to forbid all future entrance to any of mortal race; but angels of peace and love stand round the graves of the just, to shield them from harm and conduct them to glory!

By considerations such as these the approach of our own death will not only be reconciled to us, but on such occasions as the present, we may dry our tears, and commit to the dust the bodies of those who, according to our firm trust, have died in the Lord—believing that the angels of God have stood ready at their death-bed to receive their souls and waft them into Abraham's bosom.

We are now assembled to pay the last funeral honours to a minister of the altar, who has for many years been conspicuous in his station, both in public and in private life; and much might be said as applicable to the sudden and melancholy occasion of his death—And though the suspicion of flattery too often accompanies the funeral characters of the present day, yet it is for the interest of virtue and mankind that they should not be brought wholly into disuse. The

tribute of our praise and thankfulness to God is due for those who have, in some degree, been of benefit to the world, either in a civil or religious capacity, and who may be truly said not to have "lived to themselves but for their country—her rights, her laws, and her liberties, religious and civil; and, therefore, at whatever stage of life they have died, they have died unto the Lord"—They have died for us also, so far as we may improve their death to the great public and pious purposes, for which such holy solemnities, as the present, were first appointed, by the wisest nations. For

1st. They were appointed for the express purpose of commemorating the public virtues of the dead, nay even their crimes; for if they have been injurious to mankind, they may be held up to censure, with the great intent of leading mankind to imitate the former, and to abhor and shun the latter.

2dly. Such solemnities are intended to bring us into a proper familiarity with ourselves and our mortal condition; that we may be preparing for death, and enabled, through the grace offered us, to overcome his terrors!

Upon each of these heads, I shall beg leave seriously to address you on the present occasion.

On the first head, I say that to shed a few tears over our deceased friends, and even to set apart some decent and proper part of our time as days of mourning, is not only agreeable to the voice of nature, and the earliest examples of venerable antiquity; but likewise fully warranted by divine revelation itself.

" It is better, (says the wise man), to go to the " house of mourning than to the house of feasting." A constant course of prosperity is apt to intoxicate us, and to make us forget either from whence we came, or whither we are going. It is often necessary that misfortune (or what we partially consider as such) should lay to her hand and check us in our wild career, either in depriving us of those we hold dear, or by other visitations. For thus shall we learn lessons which in our more prosperous moments we should never regard; and while, in veneration of the illustrious dead, we are led to exchange the accustomed walks of pleasure for the house of mourning, and to bedew its sacred recesses with tears of gratitude to their memory—in these serious and entendered moments, we are feelingly alive to the charms of virtue and dictates of religion. We strive to cloath ourselves with the mantles of the dead; to copy their laudable examples, and to catch some portion of the divine spirit wherewith they were animated, as it remounts from earth to its native regions in Heaven!

It was not only the manner of the *Egyptians* and *Greeks*, the fathers of arts and sciences, and of the chief heathen and moral wisdom, to celebrate the names, but also to embalm the bodies, of their virtuous dead, that they might be long preserved in view as public examples to others, and although *dead* yet speaking. Nor is the private unceremonious manner which too much prevails among us in modern times, of huddling our dead into the ground, even without the appointed offices of the church, any good

symptom of our regard to them, or to the cause of religion and virtue. On the contrary, it looks as if our whole aim was to succeed, as quickly and quietly as possible, to their estates, their honours or places of employ, with but little regard to their memories, or any due sense of their former usefulness, or the lessons which their deaths should teach.

The hand of a dead man stroaking the part is said to be a cure for a certain unnatural *swelling* of the *body*, called the *Tympany*. But certain it is that the consideration of death is always one of the best cures for the unnatural swellings of the spirit, and of all pride and vain affections in men; since we see that whatever difference there may be among men or women in this world as to birth, education, wealth, honour, beauty, strength, character, and the like—death levels all, and leaves all alike, as the unpitied victims of his sad devastations.

But I said that the sacred scriptures, as well as the ancient customs of nations, justified funeral rites and *eulogies* on the dead.

When Joseph heard of the death of his venerable father Jacob, he hastened to the breathless clay; "fell "upon it, and wept over it, and kissed it, and com- "manded his physicians to embalm the body; and he "and all his brethren, and kinsfolks, with chariots "and horsemen, a very great company, went up to "bury him in his *own burying* ground, as far as the "land of Canaan, and made a great and very sore "lamentation for their father *seven* days."*

So likewise, in the book of Ecclesiasticus, we find the following express command—

* Genesis, Chap. L.

" My son, let tears fall over the dead, and begin " to lament, as if thou hadst suffered great harm " thyself; and then cover his body according to the " custom, and neglect not his burial;" but—" weep " bitterly and make great moan, and use lamentation, " and that a day or two, lest thou be evil spoken of— " and then comfort thyself under thy heaviness."

Here we have a full and exact account of funeral mournings, honours and solemnities, under the old Testament dispensation. In like manner, in the new Testament—" the devout men who carried Stephen to " his burial, made great lamentation over him; and " when Peter went to raise Dorcas from the dead " (who had been a woman full of good works and alms- " deeds) the widows whom she had relieved in her " life time, came round him weeping, and shewing " the coats and garments which she had made, while " she was with them"——" nay, a greater than Peter, " even JESUS CHRIST, groaned in spirit over Laza- " rus"—or rather, he shed tears of love and sympathy with the weeping relatives of the deceased, at the moment he was preparing to call him forth again from the dead. So far, concerning the duty of funeral solemnities. I come now more particularly—

2dly. To speak of commemorating the virtues of the *dead*, for the example and benefit of the *living*. This is an advantage, as I said before, which in these days is seldom improved. For the righteous and the good are too often taken away, and no man layeth it to heart; or if they lay it to heart at all, it is perhaps to murmur or complain of the wise dispensations of Providence, and say with the wise

man—"All things have I seen in the days of my "vanity. There is a just man that perisheth in his "righteousness; and there is a wicked man that "prolongeth his life in his wickedness." This, indeed, considered by itself, would seem a hard dispensation; to behold the good, the wise, the virtuous, snatched away in the prime of life, or the full meridian of their public usefulness, whilst the wicked, the idle and the useless, sometimes continue in the world to the utmost length of nature's span. This would seem inexplicable, if it were not for the consideration of the world to come, and what the prophet directly adds to alarm and awaken us; namely, that "the righteous are taken away from the evil to come." That is to say, the great and gracious God, when they have arrived to the fulness of honour and usefulness, in mercy takes them from all future danger of falling by temptation, or losing the glory they have acquired.

The ancient Christians, besides the solemnity of their funerals, were wont to meet at the graves of their martyrs and saints and holy men, to recite the history of their sufferings and triumphs, and to bless God for their holy lives and happy deaths, offering up also their prayers for grace to follow their good example. And for this they seem to have had St. Paul's express authority, and especially respecting the preachers and teachers of the word of God. For he exhorts the Hebrews to "remember them who had spoken unto "them the word of God, whose faith follow, consi- "dering the end of their conversation."

In this important light, we must long remember our worthy and venerable brother, who hath been called suddenly, (but, we have every ground to believe, not wholly unprepared) to exchange his pulpit for a coffin, his eloquence for silence, and his eminent abilities in doing good for darkness and the grave.

In the service of his country, during our late contest for Liberty and Independence, he was near and dear to our illustrious commander in chief—he was also his neighbour, and honoured and cherished by him as a pastor, and friend—When, on the conclusion of the war, he returned to his pastoral charge, and our church in these states, in the course of divine Providence, were called to organize themselves, as independent of all foreign authority, civil and ecclesiastical, he was from the beginning elected the chief clerical member to represent the numerous churches of Virginia in our general conventions; and highly estimable he was amongst us. He was a sound and able divine, a true son, and afterwards a father, as a bishop-elect, of our church; with his voice always, with his pen occasionally, supporting and maintaining her just rights, and yielding his constant and zealous aid in carrying on the great work for which we are assembled at this time.

Full of a devout desire for the final accomplishment of this work at the present time, he came to this city; but it hath pleased the sovereign goodness otherwise to dispose of him, and to call him, as we trust, to become a member of the church triumphant in Heaven.

* At Alexandria in Virginia.

With Christian patience and fortitude, though at a distance from his family and his nearest relatives and friends, he sustained his short but severe illness. Friends nevertheless closed his eyes—Friends and brethren now accompany him to the grave, mournful as to the flesh, but joyful and thankful to God in soul and spirit for his past usefulness and example.

But I hasten to a conclusion. Funeral addresses are intended only for the benefit of the living. Be, therefore, the virtues and example of our deceased brother long precious amongst us; but let us dry up our tears, and silence every vain complaint. Let us not question the dispensations of Providence; nor murmuring, ask—Whether it were not to be desired, that men endued with eminent talents to serve their country and families, should be long preserved in health of body and vigour of mind; and that the hour of their death should be protracted to the latest period of old age? Say we not so. For the commander of an army best knows when to call the centinel from his post. Every man in this world hath his office and station assigned by Heaven, and continueth therein so long as it pleaseth the supreme Ruler; and he that performeth his part best and liveth well, may be said to live longest.

Seeing, then, my brethren, that, by the faithful discharge of our civil and religious duties, we may overcome death, be prepared for eternity, and leave our names sweet to the world behind us; let us take for our example the virtue and goodness of our departed friends, and be persuaded that there is no honour, no happiness to be acquired here on earth, equal

to that which we derive from acting our part with dignity; stedfast in the practice, as well as profession, of our holy religion; zealous for the happiness of our country and mankind, and always delighting in acts of love and goodness. The regard which is paid to such characters as these, will grow with their growing years; and when they come at last to take leave of this world, whether at an earlier or later period of years, as they have lived the life of the righteous, their latter end will be like his.

And as, by the lives of such righteous men*, we are taught how to live and to overcome the world; so by their death we may be instructed how to die, or to subdue death! For, whence comes the fear of death, but (as hath been observed before) "because we seek to have our portion in this world, and cannot brook to let go our hold;" never considering that Christ hath slain Death on his cross, and hath "brought life "and immortality to light by his Gospel."—And, therefore, however abject and little man may appear, viewed as he is in this world, with all the evils of life —the dross and dregs of his mortality—about him; yet, considered in respect to another world, and as a candidate for eternity, he appears illustriously great, even amidst his sins and sufferings, when he may be thought least, in common apprehension.

It is a grand description which is given of the Angel in the book of Revelation, who came down from

* As some pages have been transferred from the first edition of this Sermon [See the note, page 40;] some additions have also been made to supply their place, beginning page 42; on the use of funeral solemnities, and the commemoration of the virtues, and if need be, even the vices, of the *dead*, for the benefit of the *living*.

Heaven to proclaim destruction to time—" He had in " his hand a little book open: and he set his right " foot upon the sea, and his left foot on the earth, " and cried with a loud voice, as when a lion roareth: " and when he had cried, seven thunders uttered their " voices. And when the seven thunders had uttered " their voices, I was about to write; and I heard a " voice from Heaven saying unto me, Seal up those " things which the seven thunders uttered and write " them not. And the angel, which I saw stand upon " the sea and upon the earth, lifted up his hand to " Heaven, and sware by him that liveth forever and " ever, who created Heaven, and the things that " therein are, and the earth, and the things that " therein are, and the sea, and the things which are " therein, *that there should be time no longer.*" But far greater is the true Christian in the act of death —He sets one foot in the grave, and the other in the very porch of Heaven; being enabled, through Christ, to proclaim destruction to death and the grave—" O " death, I will be thy plagues; O grave, I will be " thy destruction—O death, where is now thy sting! " O grave, where is now thy victory!"

Then, too, can he add, without fear, " Farewel, my body, my mortal part! Why shouldst thou my soul, be loth to part with thine old companion, to leave thy clay cottage, and to be without a body? —Behold, thy Maker, and the spiritual and heavenly inhabitants, have no gross bodies such as thine! Hast thou ever seen a prisoner, when his jail doors were broke open, and himself manumitted and set loose at liberty?—and have you then heard him complain to

take leave of his prison-house, and refuse to forego his fetters? Or, hast thou seen a wave-worn mariner, who has long been tossed and troubled on his stormy voyage, when arrived in sight of his native port, refuse to strike sail and enter in; chusing rather to launch back again into the perilous main?——Why then, my soul shouldst thou be thus fear-stricken and discomforted, at parting from this mortal bride, thy body? It is but for a time, and such a time as the body shall feel no need of thee, nor thou of her; and thou shalt again receive her back, more goodly and beautiful, purified and perfected by absence; like unto that chrystal, which, after the revolution of some ages, is said to be turned into the purest diamond!

Now, unto Him who, by his apostle, hath assured us that after "our earthly house of this tabernacle "shall be dissolved" and moulder into dust, we have "a building of God, an house not made with hands, "eternal in the heavens,"—unto Him be glory and dominion and praise forever! Amen.

TO THE READER.

THE following Sermons from 2d Thessalonians, chap. IV. were delivered in *Christ-Church* and *St. Peters*, Philadelphia; and begun December 1st, 1793, being the Sunday the Churches were first opened, after the great VISITATION, by the *epidemical* sickness, commonly called the YELLOW FEVER.

SERMON IV.

ON

DEATH,

CONQUERING AND CONQUERED.

FIRST EPISTLE OF PAUL THE APOSTLE,

TO THE THESSALONIANS,

CHAP. IV.

13. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
14. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.
15. For this we say unto you, by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep.
16. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first.
17. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
18. Wherefore comfort one another with these words.

YES, brethren and sisters! ye bereaved mourners for parents, husbands, wives, children and dearest relatives—say a solemn AMEN—and "comfort one another with these words"—For if there be consolation in this world—amidst this *suffering scene* of MAN—here it is complete—and *revealed* to us, by a divinely illuminated apostle of Christ—leading our meditations forward through all the future

changes and periods of our existence and condition, as *mortals* and *immortals*, " to DEATH, a RESUR- " RECTION from the *dead*, a *future* JUDGMENT, and " an ETERNAL WORLD to come."

The consideration of these subjects—the greatest and most interesting which can engage the heart of a MAN or a CHRISTIAN—(in the order I had designed) would have formed the *concluding* part of that body of sermons, which I had begun to deliver before these *congregations*, preparatory to their publication, agreeably to the *request*, and under the sanction, of the BISHOPS, CLERGY, and LAITY of our church, in *general convention* met*. Too long delayed (from that time indeed to the present) by the most serious family concerns, added to unavoidable duties of another nature, public as well as private; and uncertain of the number of days, or months, or years remaining to me, but certain that they cannot be many, and those attended with the decay of *mental* as well as *bodily* faculties; I cannot now flatter myself with the hopes of completing the whole of my proposed system, or leaving it, as intended, to my friends and the public, as the weak, but best fruits I can offer, of my occasional *ministry* among them for near half a century past. And what, in that order of things, would have been *last*, now presses forward as *first* on my mind—— The impressions of the dreadful calamity, from which we who *are alive*, remain monuments of God's mercy in the midst of his righteous judgments, must have awakened and alarmed the most secure and thought-

* See the Preface to this volume.

less among us; and have made us feelingly alive to every sober reflexion that concerns our future state and condition—viz. DEATH. a RESURRECTION from the *dead*, a future JUDGMENT, and the opening the heavenly paradise—the everlasting KINGDOM of GLORY, to the *Redeemed* of God—" to those who " sleep in the faith of Jesus."—For, amidst the shafts of Providence, which have flown so thick around us, and amongst us, where is the man or the woman in this assembly, whose bosom is not deeply pierced, or whose tears do not this moment flow, for the loss of some of those, who were lately nearest and dearest to him or to her? a husband, a wife, a father, a mother, a brother, a sister, a son, a daughter? For me—ah! my throbbing breast—deep, deep, have the arrows* pierced—yet be still, in just resignation to his unerring will, who gives and takes away, by whom we live, move, and have our being—be still, while we proceed in the further review of this mournful groupe of departed friends and acquaintance! Who is there among us, who does not recall to memory many younger and stronger than themselves; between whose summons from this life and their commitment to that long home, the *grave*, few were the days or hours that intervened; while we yet remain, with time and opportunity offered, to examine the *past*, and to think of the *future*.

To assist your meditations in this respect, and to mingle comfort in our bitter cup of affliction, I have

* The author lost a beloved wife, one of the most accomplished among women; whose memory remains dear to all who knew her. She died October 23, 1793.

chosen the words of St. Paul, which have been just read as our text; a choice which I have the rather made, as the whole volumes of inspiration contain no words more evangelically comfortable, or suitable to our present situation; and, as I trust, the same words, and the reflexions thereon arising, which, through God's grace, I have found experimentally efficacious to pour balm into my own wounds, while yet fresh and bleeding, will, through the same grace, be acceptable and effectual among you, in the like circumstances!

The text naturally divides itself into the following heads; each of which will afford subject-matter for at least one discourse——

1st. Considerations on *death;* the nature and cause of his awful terrors; and how, through divine assistance, to combat and conquer them; to allay our sorrows for our departed friends, and prepare for our own departure.

2d. The certainty of a resurrection of the body from the grave; shewing that death is but a temporary evil; and that our sorrow should not be without hope, as others who have no belief in the resurrection of the dead.

3d. The certainty of a future judgment, and the award of an eternity of happiness to those who sleep in the Lord, or *in the faith* of the Gospel—— "For them that sleep in Jesus will God bring with "Him, and so we shall be forever with the Lord!"

4th. That, from all these considerations, the devout Christian may not only overcome the *fear of death* in himself, but derive an abundant source of conso-

lation for the death of others—according to our apostle, who, in the sweetest accents of evangelical sympathy and love, in the last verse of our text—calls us to "comfort one another with the hopes, after *Death*, "and a *Resurrection*, of being *forever with the* "*Lord!*"

I proceed now to the first head of discourse as pointed out in the text, namely—"Considerations on "*death*, and how, through divine assistance, to sub- "due and overcome his mighty terrors"—and Oh! Thou almighty fountain of all wisdom and grace, and Heavenly fortitude, aid me with thy divine spirit, that the great and awful subjects, which I am to handle, may not suffer through my feeble endeavours; but give me, for the sake of Jesus and his Gospel, to follow, with clear and unembarassed view, the steps and arguments of thy divinely enlightened apostle, who is every where superlatively instructive and sublime, but especially when he opens to us the prospects of a future world! Lo! he stands, though with his feet on earth, his eye stedfast on Heaven, considering death, not as a tyrant sent to disturb our peace; but as a messenger of God, employed to "dissolve our earthly "house of this tabernacle that we may be clothed "upon with our house, which is from Heaven."—

"For we know," says he, in another place*, "that if our earthly house of this tabernacle were dis- "solved, we have a building of God, an house not "made with hands, eternal in the Heavens? For "in this [earthly] house we groan, earnestly desir-

* 2 Cor. V. 1. 2.

" ing to be clothed upon with our house which " is from Heaven."

Brethren! when I read this passage, from our blessed apostle, in conjunction with our text, as well as many others expressive of the true spirit of *primitive christianity;* I am doubtful (as saith an old commentator) whether most to admire the exalted temper of the apostles and first followers of Christ; or to deplore the low and desponding spirit of the modern professors of Christianity—so heavenly and magnanimous were the former! so earthly and abject the latter! The former were always raising their affections to things above—to their " house not made with hands, " eternal in the Heavens;" the latter too often immuring themselves deeper and still deeper within the walls of their " earthly house of this tabernacle!"

And whence comes this difference between the truly primitive and modern spirit of professing Christians? Whence, brethren, but from what the apostle suggests? The former considered the present life only as a pilgrimage, and this whole world as but an inn, or short refreshing place, in their way to the regions of immortality and glory! They looked upon their passage thither as a scene of perils—a passage through a valley of sorrow and tears—and that, for the trial of their faith and exercise of their hope, they were called to a constant warfare with enemies both within and without them. The soul they considered as their truly better and immortal part, worthy of all their care—The body but as of an inferior nature—a tabernacle, a tent, a cottage, an earthen vessel, a mere temporary abode, or rather the prison-house, of the soul; in

itself more brittle than glass, decaying and constantly mouldering away, subject to diseases, pain and every vicissitude of the surrounding elements. And thus, daily considering the vanity and the emptiness of earthly things, their affections were more and more weaned from this world. They became impatient of the dross of body; their souls penetrated by faith through the clouds of this mortality; and they obtained some foretaste of the immense good things laid up for them in a world to come. They acquired some just and ravishing conceptions of that building of God, that house not made with hands, that celestial body, with which the soul was to be united (for the nourishment of their hope and the exercise of their charity) in the mansions of glory—And therefore, far from being awed or terrified at the separation of the soul from the body, or apprehensions from the dissolution of their earthly tabernacle, and of its dust mixing again with its kindred dust; they groaned earnestly within themselves, waiting for the adoption, that is the redemption of the body, that they might be clothed upon with their heavenly house, "and so be forever with the Lord."

But can we say, brethren, that this is the general temper of those who call themselves Christians in the present day? Can we say that we are always looking forward to our future end? Or rather do we not keep ourselves blind to the future, ignorant of our destiny, or without any guesses concerning another world? We rather wish to consider the present as our only world, and death as an *everlasting sleep*—a total annihilation of, perhaps, soul and body! Wherefore,

if we think of an approaching dissolution, we sorrow, as men having no hope, beyond the narrow precincts of the grave. If any dark glimmerings of another world intrude upon our quiet, we strive to stifle the divine sparklings in the soul, and hate to converse with the *God within us*, or think of any future state. And thus, far from rejoicing at the notices nature gives of an approaching dissolution of our mortal part; far from groaning earnestly to be clothed upon with our immortal house, and meeting death in the full hope of glory; I may appeal to yourselves, whether the very name of death be not as a thunder-stroke to us! We startle, we turn pale, we tremble before him as the king of terrors —and, at his approach, we cling faster and still faster to this evanescent speck of earth, loth to let go our hold. Few, too few, consider death in the right view, as a welcome messenger sent from God to summon the soul (if, peradventure, prepared) to heaven and glory. Few consider that, although his marks are sure, he shoots not an arrow but what is directed by the wisdom of our adorable Creator. In this view we consider him not; but, on the other hand, we consider him as a cruel tyrant, come to disturb our repose, to rob us of our joys and to separate us from all that we hold dear. We look upon him as the merciless ravisher of parents from children, and children from parents; wives from husbands, and husbands from wives. We view him as the despoiler of our fortune, breaking in upon all our busy projects and best prospects; tearing us from our dearest friends and relatives, levelling our fame and proudest honours with the dust, turning our beauty into deformity, our strength into rotteness and our

very names into oblivion. We behold him dealing with others as with ourselves, neither sparing the young nor the old, the feeble nor the strong, the rich nor the poor, the beggar in his rags, nor the proudest ruler in his purple. We find him neither to be regardful of our pride, nor to be soothed by our flattery, tamed by our intreaties, bribed by our benefits, softened by our lamentations, nor diverted by accident or length of time. His weapons of destruction are numerous, and we are unable to draw one of them from his gripe. A thousand ministers of vengeance attend his call—Sword, pestilence, famine and fell disease; the air, the earth, the sea, the fire, and the beasts of the field, are the executioners of his will against man; and, more dreadful to tell, man himself—monstrous depraved man—becomes the minister of death against his fellow-man! With scorns and with wrongs, with imprisonments, with torments, with poisons and deadly engines of destruction, man preys upon man, at thy call, O death, and heaps up thy vast triumphs! Hence it is that thou art so terrible, and that we startle at thy name, and tremble at thy approach. Yet still, by the due use of reason, enlightened by the blessed considerations and doctrines of our text, after the example of the apostles and saints and pure proffessors of Christianity in every age, death might be disarmed of his sting and spoiled of his victory!

If to die were only the lot of a few, we might repine and startle at the partial decree. But since no age that is past hath been exempted from his strokes, nor shall any age that is to come; why should we, with unavailing sorrow and unprofitable

stubborness, think to oppose the universal decree —"Dust thou art, and to dust thou shalt return?" "Let us think what millions have trod the path of death before us, and what millions are yet to follow! Let us think of the instability of all things, temporary and sublunary! Even kingdoms and mighty empires have submitted to their fatal periods! Great cities lie buried in the dust! Proud towers and pyramids, the wonders of the world and the pride of ages, are overthrown and trampled under foot! Holy temples and altars, and those also who have ministered before them, have shared the general doom! And this great fabric of the world itself, the sun, the moon and the stars, shall submit to death, or a change similar to death; yet, like the body of man, peradventure, to be renewed again, and kindled up into fresh and everlasting lustre!

Since, then, the most solid and sumptuous works of man, and even this glorious creation, the work of God himself, are doomed to changes, to decay, and to death; what are we, poor earthlings and creatures of a day, to hope for an everlasting continuance amidst this transient and perishable scene? Or why should we be afraid when our change draws near?

The true reason is—"Our want of faith in God and union with Christ Jesus, through the grace of his divine spirit." We do not imitate those blessed saints and first followers of Christ, who are described in our text, by striving to disentangle our souls and thoughts from this world, and to send them forward in earnest longings after heaven and immortality. We do not seat ourselves by faith, in the company of

angels and archangels; nor seek to anticipate the joys of the life to come. Our conversation is not in heaven, nor are we looking to our Redeemer from thence; nor do our souls thirst, nor our flesh long after the living God.

But, on the contrary, like unweaned babes, we hang upon the breasts of this earth. We suck poison out of it to our very souls—We cleave to it —we walk—nay, we grovel upon our bellies here, as unclean beasts*, instead of lifting our eyes to heaven with the holy pride and ambition of angels!

Hence, then, comes our fear of death, because we seek to have our portion in this world, and not in the world to come; never considering what comfortable words Christ tells us, that "if any man keep "his sayings he shall never see death;" for Christ hath slain death, and "brought life and immortality "to light by the gospel."

The sting of death is sin, and the strength of sin is the grave; but our union with Christ gives us the victory. If we die in the faith of *Jesus*, *death* is only a *sleep* in his bosom—and the *grave* is only the *vestry-room*, where we enter (as we said before) to

* Among other books, having taken up the works of DRUMMOND of *Hawthornden*, during my first days of mourning for a beloved wife; his CYPRESS GROVE, arrested my attention, and was so congenial to my reflexions and state of mind, that in the composition of this sermon, which was the work of but two days, many of his impressive and sublime sentiments, got such strong hold, and so mixed with *my own*, that I never wish to separate them, nor to vary the sermon a single tittle from the words in which it was delivered; for this would be to mangle it, and perhaps destroy, that strength and weight of argument, which made it so acceptable to an attentive and afflicted audience.

put off the old rags of our mortality, to be clothed upon anew, and to come forth, fresh and refulgent, in the rich dress and embroidery of Heaven.

It shall be my endeavour, (ye mournful brethren and sisters) in my subsequent occasional discourses before you, from this luminous text, to examine and weigh, in the scales of *Religion*, *Reason*, and *Philosophy*, those good things, commonly so called, by which too many are drawn (as already expressed) to "hang upon the breasts of this world, and to suck "poison from them to their very souls;" I shall further strive to offer such considerations, as, under divine grace, may disentangle our thoughts, and wean our souls from too great an attachment to the things of this world, and send them forward to another world, in earnest longings after immortality; anticipating the joys above, and seating ourselves by faith in the company of angels and arch-angels; having our conversation in heaven, looking for the coming of our Lord, and panting to be with him forever!

SERMON V.

FIRST PREACHED, DECEMBER 8, 1793.

1. THESS. CHAP. IV. v. 13—18.

But I would not have you to be ignorant, brethren, concerning them which are asleep, &c.

THE first head of discourse, from this luminous text, viz. How, through divine assistance, we may subdue the Fear of Death, hath been partly handled in the foregoing Sermon. Let us now resume this head, and strive to get footing beyond Death and the Grave, on the shores of an Eternal World—Oh how ravishing, how divinely glorious, how resplendently bright, will our prospects then become, "shining more and more unto the perfect day," as we proceed in our view, through the grand scenes of a Resurrection and future Judgment; provided only, that, in pursuing this view, we are supported by Faith, and animated with Hope—that, through the atonement of Christ, in that day "when he shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God, when the dead in Christ shall hear his voice, and rise first; we shall be awakened, with them, and caught up in the clouds to meet the Lord in the air,"

be placed on his right hand, in the great day of his power, and receive the joyful sentence—"Well done good and faithful servants! depart ye," amidst the hymns and hallelujahs of the heavenly hosts, into the kingdom "prepared for you from the foundation of the world, and so be forever with the Lord!"

But although it be hard to recall ourselves from those rapturous views and anticipations of glory; we must, nevertheless, strive to return, for a while, to this side of the grave, to this valley of sorrow and tears, "and take unto ourselves the whole armour of God, in order to fight the good fight, to wrestle against principalities, against powers, against [death and] the rulers of the darkness of this world, against spiritual wickedness in high places, &c.* This contest, and our victory in it (through the grace given us) are necessary, before we can reach those Joys, on the other side of the Grave, which fade not away!"

But, did I say, "hard to recall ourselves?" Let me now correct myself, and say, no! For when we consider that our passage through this valley of the shadow of Death, is the appointed way to the Land of Life; and that we are now proceeding to seek such arguments, as may dispel our sorrows, allay our miseries, and strew our path, in this passage, with Hope and Comfort;—I trust, that to recall ourselves will not be attended with any insuperable difficulty; nor indeed be a very hard task! In the preceding Sermon, the main causes of our fear of Death were generally stated, viz.

* Ephes. chap. vi. 12, 13.

1st. Want of faith in Christ, and the strict union of our souls with him, through the grace of his holy spirit.

2d. An overweening attachment to what are called the good things of this world.

3d. Want of consideration, and of due reflection on the shortness of our time; with the uncertain tenure, and perishable nature, of all our enjoyments here.

4th. Doubts, real or pretended, instilled into us and cherished (by means of a vain and superficial philosophy; "wise above what is written,") concerning a future state of existence; and whether the change of our present condition in this world will be for the better or worse, in the world to come?

Let us now proceed to a further examination of those causes, and particularly the second,* "our overweening attachment to what are called the good things of this world; which springs from a false estimate of them, and a vehement desire to hold uninterrupted possession of them.

Respecting this estimate, and for the sake of clearer method, mankind may be considered, more or less, under two classes; viz. one, by far the most numerous, consisting of those, whose condition of life subjects them to labours, and sorrows, and cares, and distresses, and sufferings, both as to body and mind; which, in their consideration, leave the small alloy of good things, in their cup, almost tasteless

* See p. 62 of the preceding Sermon, respecting the first cause...."Want of Faith," &c.

and unenjoyed; or at best their condition in life, they reckon so chequered, that, in their balance of happiness and misery, they can hardly determine which scale preponderates.

To reconcile this class of men to the thoughts of Death (as suggested before) methinks, cannot be an insuperable, nor even a very hard task; either if they will weigh the arguments adduced in the former Sermon, or have patience to wait for, and to hear and consider, what may be offered from our text, in this and the following Sermons. All that seems necessary, is that they strive earnestly, to be well-grounded in the Christian Faith, and the belief of an eternal world, in which their joys will be pure and without alloy—a world which no evil can approach, because all evil will be done away, and "every tear wiped from every eye."

But there is another class of men, if it be possible to believe them sincere, with whom these arguments will have no weight. They say, and would have us to take their word for it, "that they are so well satisfied with their lot in this world, that they wish for none better; and that all they desire is the stability of their enjoyments, and the perpetuity of their lease-hold in it!" Arguments of revelation and scripture they reject, as *Petitio Principii*—a begging the question; and strive to rest on erring reason, and that wisdom which originates here below!

I am willing to meet them on their own ground, to enter their lists, and fight them with their own weapons; weighing, in the scales of true philosophy,

and reason well informed, what they call their best things, against what they account the worst.

Now if, in this contest, I should be able to shew them that where the former (viz. what they account the best things), have been enjoyed in their fullest assemblage, they yield no sure stay or comfort to the mind, amidst this changeable scene of things—that amidst all present enjoyments, there is (as it were) still a void in the soul,—something unsatisfied, like the grave, crying "give, give"—some longing desire after greater good—some untried, and yet undiscovered, unexperienced bliss, which all their store of earthly treasure and felicity, cannot purchase or supply—I say, when men are once convinced of this, when they have felt and, by feeling, have been called to attend to the doctrine, "that it is appointed unto all men once to die, and after that the judgment,"* when they take leisure and call to mind, that their fathers have died, their grand-fathers have died, the patriarch of old died—that here "we have no continuing city," and therefore, "should look for one to come,"† and that, out of all we can amass or possess, out of all on which we were once so doatingly fond, we can take nothing with us from this world, but a coffin and a shroud—I say, when these things are fairly weighed, as in nature they exist—I call on you, nay I challenge you, ye boasting Philosophists, to comfort yourselves, and be easy under your dreary doctrine, or notion of being safe after death, in a state of annihilation, or future nothingness! I call on

* Heb. ix. 27. † Heb. xiii. 14.

you, ye wise *illuminati!* of upstart name, to weigh these things seriously, and try whether you can comfort yourselves, and remain easy, in considering, and striving to make others consider, Death as only an Everlasting Sleep, from which they will never be awakened, nor their ashes disturbed!

The good things of this world, to which ye so doatingly hang, are they not all the gift of God, and attached to its various stages? among those (reckoned the chief of them), are—youth and Beauty; Health and Strength; Riches and Honours; Power and Greatness; Wisdom and Knowledge; disinterested Virtue; public Spirit; Love of our country, and the like;—which the best of men may covet, but should not consider them as their birth-right; or, like those who have no hopes of a greater good, count them as the sum total of happiness, chaining them to this world, and promising themselves perfect satisfaction in the constant possession of them.

Concerning each of these, I shall speak something, as occasion offers from our text; but not as a Misanthrope, or as querulous of the order as dispensations of Providence; but, with a mind at all times submissive to the heavenly will, and a heart glowing with the love of God and Man, I will enquire whether our life can be considered as so great a good, that the fear of parting with it, should create in us so much uneasiness and pain? It is true that some considerable pain must spring from the recoilings of nature, and the reluctance, or grief, which two such loving partners, as the soul and body, must sustain at the thoughts of their divorcement from each other, by the relent-

less mandate of Death; but the prospect of being united again, in a permanent state of happiness and glory, will allay and finally subdue this pain.

As to the first of the good things enumerated, Youth and Beauty, what are they in themselves? Our very entrance into life, is beset with wailings and weakness. More helpless than any other of the animal creation, we are no sooner born than manacled, and bound in swaddling cloths; our infancy exposed to nameless perils, unless guarded and protected by the hands of others; and when, through a course of Nature and education, often irksome to ourselves, and to those who are set over us, we approach to manhood, with all the blushing honours of our youth and beauty upon us—how often do we enter the wrong road to happiness, and usefulness; pursuing the path of pleasure with rapid and heedless steps; till at length, beneath the roses, with which we thought the way to be strewed, we are pierced with briars and thorns, which arrest us in our career, and lead us to meditate and inquire (if we yet remain capable of meditation and inquiry) whether the pleasures of this life, adventitious or real, are not far over-balanced by its temptations, its snares, and unavoidable dangers?

Oh, ye youth of these rising, and yet happy, American States! for whose admonition, instruction, and illumination, the past and best part of my life has been devoted, through a long term of years; receive, or rather bear, the repetition of a lesson, perhaps the last, of old age!

Boast not, therefore, of your youth or strength or beauty, but in the hopes you entertain, and the re-

solution you have formed of preparing yourselves, to live a life of future usefulness! and, to animate you in this resolution, look forward to the glorious scenes in which you will be called to act your part; and look back also "to the rock from whence you were "hewed, and the hole of the pit from whence you "were digged."* Think of the steps by which your virtuous and frugal ancestors rose into consideration, and say whether you can find one of their number that attained to any eminence but by virtue and industry in some settled calling or profession. Spurn from you, betimes, the syrens Sloth and Idleness; and seek to come forth on the theatre assigned to you, all energy and action, in the sight of mortal and immortal powers, striving to fill your post with diligence and dignity—abiding therein, but abiding with God! Spurn from you also the love of false pleasure; and seek to make a just estimate of that pleasure, which God in his goodness has ordained as the true alloy of our cares, and the reward of a virtuous course of action!

If you seek Pleasure, let it be the pleasure of your whole nature and existence, considered with respect both to time and eternity! And in this view, the pleasure of a rational being, made in the image of his creator, ordained to bear his head on high, and to hold sacred intercourse with the Father of all—is not to stifle the sigh for happiness implanted in his bosom, nor bury the vital principle of action, in the inordinate pursuit of animal

* Isaiah, li. 1.

gratifications, which serve for little else but to enervate the soul and depress its native aspirations after the divine life. It is not to drink the deadly draught of poison, although served up to us in a golden cup. It is not to dance the giddy round of noisy revel, thoughtless whence we came, or whither we are going! It is not to riot in broad day, in practices which our sober fathers would have blushed to witness in secret. It is not to pursue phantom after phantom, like airy bubbles, bursting in the grasp. Nor is it to torture invention after invention, in contriving expedients to keep animal joy alive, till the palled sense recoils, and refuses the hated load! No, says the wise Solomon, who spoke from experience, and had sought pleasure and happiness through every avenue of life—No says he—"Thou mayest rejoice, O young man, and thy heart may cheer thee in the days of thy youth, whilst thou walkest in the ways of thy heart; but for all these things, know that God will bring thee into judgment*"—yea certainly judgment in another world, and probably judgment in this—For if we take a step among the sons and daughters of worldly pleasure, though all seems so gay and joyous without; yet how different if we could look within! What distraction, weakness and dissipation of thought? What fretfulness, jealousies and heart-burnings of disappointed pride, diming the fair eye of fairest beauty? What incumbrances of fortune; what embarrassments of business; what shame, remorse and painful reflections for neglected duties and deserted families; only to be avoided by suppressing or drowning the voice of

* Eccles. xi. 9.

Reason, Conscience and Religion, by a speedy return to the round of giddy revel; till at last health and fame, and the fair paternal inheritance are shipwrecked at their feet—I tremble to speak the rest—What can we behold then, but wretchedness complete?—"Ancestors disgraced, posterity ruined! behind, nothing but guilt and shame! and before, nothing but inextricable misery! What then remains—but that either driven by fatal necessity to *rob* and fall by the hand of the common executioner; or, unable to survive their shame, to plant the dagger in their own bosom; or else by disease to die the untimely martyrs of their own vices; or sink into a loathed old age, past even the small enjoyments of that feeble state,—the poor abject pensioners, perhaps, of that benevolence, which they never knew how to extend to others!

Gracious heaven! can this be the real substance, or legitimate issue, of pleasures, designed for rational and immortal beings? Oh! no—ye generations of youth—(and why should I except any age or sex to whom these solemn truths are applicable?) The true pleasures "the sacred substantial never-fading bliss of all who are born into this world—high and low, old and young, is to exert the first efforts of their reason, guided by religion and revelation, to consider for what end they were sent into it, and to discharge their part in this life faithfully; seeking to prepare, and not afraid to take their departure, for a better; always bearing in mind, that the short and transient *now* bears on its fleeting wing, an eternity of bliss or woe!

Let no age or condition of life, thrust these serious truths from the heart—Trust not to your youth or strength, ye whom I now more immediately address! Look but a few months back, and consider how many of your age, have in that short period been called to an eternal world; and what a mournful cry would have been heard, what earnest calls to repentance, and sorrow for time mispent, would have resounded through this city, had it pleased God then to withdraw the veil, and permit them to behold their sudden destiny.

Ye sons of Pleasure, ye who glory in your health and strength, who laugh at Sobriety, Temperance and Chastity, who count many days to come, and set Death not only at a distance, but even at defiance—if any such can indeed remain among us, after the late awful warnings—think of these truths and suppose it possible, nay probable, that on some day, not far distant, you may be called upon with all your unrepented sins about you, laid gasping in the burning heat of a mortal fever, and make your shameful exit, a martyr to false pleasure, under the dreadful curse which heaven has entailed upon intemperance.

With the impression of these truths, leaving the devotees of pleasure and worldly joys among the young and gay, for the present; I shall proceed in my next discourse to estimate the bliss of those of higher ranks and ages, hoping the young also, if they hope for rank and age, will continue among the number of patient hearers—Amen!

SERMON VI.

PREACHED, DECEMBER 12, 1793,

APPOINTED AS A

DAY OF GENERAL HUMILIATION, THANKSGIVING AND PRAYER,

FOR

OUR DELIVERANCE FROM THE RAGE OF THE GRIEVOUS CALAMITY,

COMMONLY CALLED

THE YELLOW FEVER.

PSALM lxxviii. v. 34, passim to v. 50.

When He slew them, then they sought Him; and they returned, and inquired early after GOD: And they remembered that GOD was their *Rock*, and the HIGH GOD their *Redeemer*. Nevertheless, they did but flatter Him with their mouth, and they lied unto Him with their tongues: For their heart was not right with Him, neither were they stedfast in His Covenant.—They turned back and tempted GOD—they remembered not His hand, nor the day when He delivered them from the enemy—

Wherefore, He cast upon them the fierceness of His anger; wrath and indignation and trouble, by sending *evil angels* among them. He made a way to his anger, and spared not their souls from DEATH; but gave their life over to the PESTILENCE.

ALL scripture, as saith the apostle Paul to his beloved Timothy,* "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, and thoroughly furnished unto all good works;" for the holy scriptures, (and they

* 2 Tim. chap. iii. 15, 16, 17.

only) are able to make us wise unto salvation, through faith which is in Christ Jesus.

My two preceding sermons, have been employed on the subject of the late awful VISITATION OF PROVIDENCE, and the dreadful calamities spread throughout our land, especially in our great cities and their neighbourhoods, by means of the contagious sickness, commonly called the Yellow Fever.

By the appointment and authority of government, this day has been set apart, as a day of general humiliation, thanksgiving and prayer, for the mercies of God, in putting an end to that grievous calamity, and yielding us the gladdening prospect of a speedy restoration to our former state of public health and happiness*.

My text, therefore, but not my subject, is only changed, for this day's solemnity; leading us to an

* The following is an abstract of the Governor's Proclamation on this great occasion.

"Whereas it hath pleased Almighty GOD to put an end to the grievous Calamity, that recently afflicted the City of Philadelphia; and it is the duty of all, who are truly sensible of the Divine Justice and Mercy, to employ the earliest moments of returning Health, in devout expressions of penitence, submission, and gratitude; I have therefore deemed it proper to appoint THURSDAY, the *Twelfth day of December*, to be holden throughout this commonwealth, as a Day of general HUMILIATION, THANKSGIVING, and PRAYER; earnestly exhorting and entreating my Fellow-Citizens, to abstain on that Day from all their worldly Avocations; and to unite in confessing with contrite hearts, our manifold Sins and Transgressions; and in acknowledging, with thankful Adoration, the Mercy and Goodness of the supreme Ruler and Preserver of the Universe, more especially manifested in our late deliverance; praying, with solemn zeal, that the same Mighty Power would be graciously pleased to instil into our minds the just principles of our duty to Him, and to our fellow-creatures; to regulate and guide all our actions by his Holy Spirit; to avert from all mankind the evils of WAR, PESTILENCE, and FAMINE; and to bless and protect us in the enjoyment of *civil* and *religious* LIBERTY," &c.

instructive view of God's dealing with other nations, in circumstances parallel, or similar to our own.

That there is a particular as well as a general providence over the affairs of individual men, as well as whole nations; and that the Almighty holds their fate subject to his own controuling power, and weighs it in the tremendous balance of his unerring wisdom and justice—is a truth which will not be denied by any man, who professes to believe in the existence of God! They who affect not to believe in God, and yet mix in the society of their baptised and confessing brethren, are not only guilty of insult to them, but scandalize their own reason and feelings, nay the very reason and feelings of the savages in the wilderness! For, among the latter, even throughout their most untutored tribes, it is acknowledged and confessed, intimately and deep—" that there are beings, both good and evil, before whose superior power, the irresistible command of Nature constrains them to prostrate themselves in the dust, to deprecate the impending evil, and to obsecrate the wished-for good.

Their history and religious rites, barbarous or more civilized; their lamentations and rejoicings; their feasts and sacrifices; their oblations, confessions and thanksgivings—all bear testimony to their conviction of what the Omnipotent hath made known unto the ends of the earth; namely, that the invisible things of Him, " from the creation of the " world are clearly seen, being understood by the " things that are made, even his eternal power and " God-head; so that they are without excuse, be- " cause that when they knew God, they glorified

" Him not as God, neither were thankful, but became " vain in their imaginations, and their foolish heart " was darkened. Professing themselves to be wise, " they became fools, and changed the glory of the " uncorruptible God, into an image made like to " corruptible man, and to birds, and fourfooted " beasts, and creeping things," &c.*

Thus the very savages, although not favoured with any clear or direct knowledge of the supreme God; yet they are taught by the speech which " day uttereth unto day,"† that their strength is not in their own arm, and that they, and all who are born of woman, are but weak and frail beings, dependent on some almighty and invisible power, beyond and above and without them.

Blessed be that Almighty Power! We are not left to grope in the dark, nor to spell out by the vain guesses of an earth-born philosophy, what are his attributes, or what is the name whereby we shall call upon him, in the hour of our distress or joy!

In vain are we assembled, on this solemn day, if it might be considered by any, that the civil ordinance which convokes us, is only a political engine or device, to awe and controul the vulgar mind; and not a certain unequivocal proof—" that, as a people, we acknowledge a God over all, supreme, almighty, and enjoying all perfections. It may be hoped, then, that the threshold of this holy place has not been profaned this day by the unhallowed step of a man or a woman, who doth not believe in the heart, as well as

* Rom. chap. i. 20, 21, 22, 23. † Psalm xix. 2.

approach to confess with the lips, " that there is a God, who governs the affairs of his creatures in this world, and that the holy scriptures of the Old and New Testament, were graciously given by his divine inspiration and authority, to guide us in the right way, through the intricate path of life, and the mazes of a mysterious Providence."

The dealings of the Almighty, therefore, with a people who acknowledged (as we do) the sovereign and uncontroulable power of God's special as well as general Providence, in ordering the affairs of men, will be a fit subject of our present meditations; and the more to be chosen, as we shall have for our guide, a History authenticated on the Records of holy Scripture.

With such a guide before us, we need not recur to profane History, any farther than sometimes for the better proof of facts; because the light otherwise to be derived from that source, in the handling of our subject, would be but as the twinkling of a star, compared to the sun in his noon-tide brightness!

The history of the Jews, therefore, upon which our text yields a prominent and irrefragable commentary, as well as a striking similitude to our own history in many great and leading circumstances, will furnish ample materials for our improvement of what remains of this day's duty.

To this audience, it will be sufficient briefly to state, that the Jews had for many years been without a government of their own, and sojourn'd in a foreign land, reduced to a condition no better than that of the worst and most degraded slaves; until at last, the

Almighty had compassion on their miseries; and, by the hand of Moses delivered them from the rod of Pharaoh, and conducted them through the waves of the Red Sea, and a perilous wilderness, to the land promised to their forefather Abraham and his seed forever.*

* See Gen. ch. xlii. 14. and ch. xxvi. 4, 5.

The above was all that was judged necessary, on the delivery of this Sermon, concerning the early part of the History of the Jews; but it may be agreeable to the reader to continue this note, with so much of their history, as will account for their coming into the land of Egypt, and falling into this degraded condition, under the reign of the Pharaohs.

After Noah's flood, when his descendents began to multiply on the earth, and to chuse out to themselves, different spots for the exercise of the Pastoral Life; it fell to the lot of Abraham to be carried by his father Terah into the land of Canaan, where he sojourned for a time without children or heir—But God blessed him with a son Isaac at last, in his old age; and Isaac had a son Jacob, and Jacob had a son Joseph whom he loved more than all his children, because he was the son of his old age; wherefore his brethren hated him, and took an opportunity, when he was sent by his father on a message to them, where they were feeding his flocks in Dothan, to sell him for twenty pieces of silver, to a caravan or company of Ishmaelitish, or Midianitish, merchants (for they are called by both names in the same text), who were then passing by—and took him with them, and sold him into Egypt unto Potiphar an officer of Pharaoh's, and captain of his guard—Here Joseph came to great honour, and found such grace in his master's sight, that he made him overseer over his house, and all that he had he put into his hands, so that he knew not aught he had, save the bread which he did eat.

About this time a sore famine afflicted the children of Israel, in the land of Canaan; and when Jacob understood that there was corn in Egypt, he said unto his sons, Why do ye look one upon another? Get ye down thither and buy for us, that we may live and not die. And Jacob's ten sons, the brethren of Joseph, went down to buy corn in Egypt, but Jacob retained his youngest son Benjamin, Joseph's only brother by the same mother!—"And when Joseph's ten brethren came to him and bowed themselves before him with their faces to the earth, he knew them, but they knew not him; and he affected to speak roughly unto them and to treat them as spies, compelling them to confess, that of twelve brethren, the sons of one man, in the land of Canaan, they were only ten; that the youngest remained

Like the Jews, our Fathers were conducted by the hand of God, through a perilous ocean, and penetrated into a wilderness, to hew out for themselves settlements, and improve them into an American

with their father, and that one was not. Joseph still affected not to believe them, and to treat them as spies; swearing by the life of Pharaoh, that in order to prove them, they should not go forth hence, except their youngest brother should be brought to him, and that one of them should go immediately and fetch him, while the rest should be kept in prison, till his return with their youngest brother, to prove whether there be any truth in them; and he put them all together into ward for three days." But, on the third day, Joseph appearing to soften of his rigor, made a new proposal, telling them, that he was a just man, fearing God, and had no mind to destroy them; but instead of sending one of them to their father to bring their youngest brother, they should all go but one, who should remain bound in prison, till they should bring him, and prove their honesty; and he took from them Simeon and bound him before their eyes, to be kept as a pledge of their honesty in standing to their engagements. All this while, nature worked so strong in Joseph, that he could not stand the encounter, but turned himself about from them and wept; returning soon, however, to commune with them, and to comfort them with the assurance, that if they brought their younger brother back with them, Simeon should be safe, and they should receive every favour in the land. Having returned to their father Jacob, and the famine still continuing sore in the land of Canaan, he is at length with difficulty persuaded to let Benjamin go, after their telling him all that happened in their former journey, and that it would be in vain to return, or hope for any relief in buying more food, unless their younger brother should go down with them. Being then suffered by their father to depart, with his present of the best fruits of the land in their vessels, to be tendered to Joseph, and double money in their hand, besides the money that had been brought back in the mouth of their sacks in the former journey, they rose up and went down to Egypt and stood before Joseph; and when Joseph saw Benjamin with them, he ordered the ruler of his house to bring them in and prepare a feast for them; at which Joseph made himself known to his brethren, desiring them not to grieve, for having sold him; for that God did only send him before them into Egypt to preserve life, or to preserve them a posterity upon earth, and for that purpose had raised him to great power, making him a father to Pharaoh, lord of all his house, and ruler throughout the land of Egypt: therefore, haste ye, says he, go up to my father, tell him of all my glory in Egypt, and request him to come down to me, that he may be near unto

Canaan for the benefit of their posterity! By the arm of the Almighty, while they were yet a small people, they were protected from surrounding dangers—The savages of the wilderness became their friends, and they grew up and multiplied into a great and prosperous people! How far we have followed the example of the Jews, in our backslidings and forgetfulness of the mercies of God, after *we* became a nation, will ap-

me, with you my brethren and your children and children's children, and your flocks and your herds, and all you have; and here I will nourish you; for yet there are five years of famine to come. He then concludes this kind invitation, to his brethren, in the most melting act of tenderness—"He fell upon his brother Benjamin's neck, and wept—and Benjamin wept upon his neck! moreover, he kissed all his brethren, and wept upon them"—and Pharaoh, hearing of all this, was well pleased with the account of such a tender scene, and confirmed unto Joseph the invitation which he had given to his Father and Brethren, to come down to the land of Egypt and settle there; they and their little ones, and their wives, and to be sure to bring their father with them, and come, without regarding their stuff, or encumbering themselves with too much baggage; for that, when they came down, the good of all the land of Egypt should be theirs, and they should eat the fat thereof. After this invitation, [and furnishing them with waggons and provisions, and five changes of raiment, &c. for their journey, according to the command of Pharaoh] Joseph sent his brethren away, charging them [as duly regardful of the infirmities of human nature] to see that they fall not out by the way.

Joseph's brethren, having got up out of Egypt, into the land of Canaan, unto Jacob their Father, otherwise called Israel, delivered unto him the message which they bore, surprizing him with the news "that his son Joseph was yet alive, and governor over all the land of Egypt; and Jacob's heart fainted for he believed them not—But when they told him all the words of Joseph, which he had said unto them, and seeing the waggons which Joseph had sent to carry him, the spirit of Jacob revived, and he said—It is enough—Joseph my son is yet alive, I will go and see him before I die." In this resolution, God confirmed Him in the visions of the night, and said, Jacob, Jacob! and he said, Here am I. And God said, I am the God of thy father; fear not to go down into Egypt, for I will there make thee a great nation; I will go down with thee into Egypt, and I will surely bring thee up again; and Joseph thy son shall put his hand upon thine eyes; that is

pear from a brief statement of their conduct, after *they* became a nation, in the promised land.

Every page of their history, as recorded in the Old Testament, will yield instruction on this head.

he shall be with thee when thou leavest this world, shall close thine eyes in death, and take care of thy funeral when dead.*

Jacob, thus confirmed in his resolution, by the visions of the night, rose up from Beer-sheba, and departed for Egypt, with all his family and their goods. And the souls that came with him into Egypt, and which came out of his loins, besides his sons' wives, were three scorce and six; and Joseph hearing of his approach with his family, made ready his chariot, and went up to meet his father, to Goshen; and presented himself unto him, and fell on his neck, and wept on his neck a good while; and his father said unto Joseph, "now let me die, since I have seen thy face, because thou art yet alive."

Thus we see the children of Israel, the progenitors of the Jewish nation, came honourably into Egypt, and settled by the invitation, and under the protection and auspices, of the Pharaohs themselves, the Rulers of the land.

But after Joseph died, there arose up a new King over Egypt, which knew not Joseph; and became jealous of the children of Israel; who (during the period of seventeen years that Jacob lived, with fifty-four years to the death of Joseph, and sixty-four years more to the birth of Moses, being in all one hundred and thirty-five years), had become so numerous as to

* See the account of this funeral, on Jacob's death, after he had lived seventeen years in the land of Egypt [ch. xlvii. 28]; when Joseph having embalmed his body [ch. xlix. 33] and fulfilled the forty days of mourning, according to custom; he spoke unto Pharaoh, and informed him of the oath [ch. xlvii. 29] which his father had required of him, when the time that he must die, drew near, viz.

"Bury me not, I pray thee, in Egypt; but I will lie with my fathers, and thou shalt carry me out of Egypt and bury me in their burying place in the grave which I have digged for me in the land of Canaan; (which was in the place bought by Abram [ch. xxiii] to bury Sarah, viz. the cave of Machpelah, called also the field of Machpelah, which was a large place, capable of containing sundry caves, or vaults for burying places)—And on this request of Joseph to Pharaoh, saying let me go up I pray thee, according to my oath to bury my father, and I will come again; Pharaoh said, go up and bury thy father according as he made thee swear."

The Chronicles of their kings, rulers, and judges, are a standing testimony of their ingratitude and for-

fill the whole country; amounting, on a Census soon afterwards taken, to six hundred and three thousand five hundred and fifty men, from twenty years old and upwards; and, therefore, reckoning women, children and youths under twenty, the number of souls would amount to three times as many, viz. near two Millions.

This new king alarmed at such a prodigious increase of foreigners in his land called a council of the great men of his nation, wherein it was resolved to keep down the growth of the Israelites, by every device possible, without totally destroying them, and losing the benefit of their labours as subjects—And, therefore, they set over them Task-masters, to afflict them with hard labour and burdens; but the more they afflicted them, the more they multiplied and grew! Grieved at this, the Egyptians resolved to take a more severe course with them, and to increase the rigor of their servitude. "They made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; and the wicked Pharaoh their king, commanded the Hebrew Midwives, that when they did the office of Midwife to the Hebrew women, and saw them upon the stools; if it be a Son, that they shall kill him, but if a Daughter, then she might live—But the Midwives feared God, and disobeyed the King's command, and saved the Men-children alive, and the people still multiplied and waxed very mighty—Pharaoh, in his wrath, then charged all his people to do that which the midwives refused, and to watch the Hebrew women in their labour, and every Son that was born to cast into the river Nile, but every Daughter to save alive."

But the Almighty defeated this device also, and made the king's own daughter the instrument of preserving and raising up Moses, whom God appointed to be the deliverer of his oppressed brethren from the rod of Pharaoh, and to conduct them with an high hand, through the Waves of the Red Sea, and the Perils of a vast wilderness, to the land promised long before to their father Abraham; placing him on a high place, and saying unto him,* "Lift up now thine eyes, and look from the place where thou art, Northward, and Southward, and Eastward, and Westward; for all the land which thou seest, I to thee will give it, and to thy seed forever;" which seed God had further promised,† "to multiply as the stars of Heaven, and that of it or out of it, all the nations of the earth should be blessed; because that Abraham had obeyed the voice of God, and kept his charge, his commandments, his statutes, and his laws."—To add more of this history of the Jews by way of note, would be unnecessary.

* Gen. xiii. 14. † Ch. xxvi. 4, 5.

getfulness of God; their inattention to his Providence, and neglect of amendment; continuing hardened in their iniquity amidst his various judgments and visitations, intended in mercy and long suffering, to lead them to reformation. The Prophecies of their Prophets—are they not all to the like purpose? either filled with denunciations of judgments upon their apostacy from God; promises of forgiveness upon their repentance and amendment; or threatening of total ruin and destruction, unless they turned from the evil of their ways, to do that which is lawful and right!

Many and various were the judgments inflicted on this people by the hand of Providence, for the punishment of their transgressions; but the four sorest, in extreme cases, when they became wholly hardened in their iniquity, was "the Sword and the Famine, and the noisome Beast (to infest a desolate land) and the Pestilence, to cut off from it (by one dreadful visitation) both man and beast."*

The first mentioned of those four sore judgments, the Sword, hath been sent upon us, not only by the great nation, from which our fathers and many of ourselves originated, but many a time likewise by the savage of the wilderness round us. Nor is it foreign to our purpose, on this solemn day, to contemplate the possibility, and even probability, of a Sword against us, from another great nation; once gratefully caressed, and never ungratefully offended, by us as a people.

* Ezek. xiv. 21.

Under Divine Providence, smiling upon the councils of our nation, supported by the union, valour and magnanimity of our citizens, our Liberty and Independence have been asserted against the great nation first mentioned, and by them explicitly acknowledged, as finally and fully established.

The depredations of the savages, our neighbours, we trust also, will speedily be restrained and terminated by the like valour of our citizens; and a permanent union, and interchange of all the good offices of humanity and civil life, be established on all our borders, between us and them, and our children and their children, to the latest times.

Whether the great nation last mentioned, hath in truth meditated any measures, inimical to our liberty and independence, it would be wrong to pronounce absolutely in this sacred place. But we are justified in declaring our apprehensions and fears on this head; encouraged and invited, as that nation hath been, to the attempt, by the wild principles and restless conduct of their partizans here, impatient of all rule and authority, always seeking innovations, and never content long with any frame of government.

The second and third of the sore evils, by which the Jews were sometimes punished, namely, the Famine and the noisome Beast, and Blast on the herbage and fruits of the earth, promotive of Famine; the Almighty, (by his blessing on the labours and industry of our husbandmen and yeomanry, throughout a land of various and fertile soil, happily given us to possess) has been graciously pleased, hitherto, to spare us from—except sometimes by a slight visita-

tion, as a memento that our dependence is on Him, and ought not to be considered as in the strength of our own arm, or our best labour alone, without his help and blessing.

The fourth and last sore evil, the Pestilence, (to cut off from our land, by one dreadful visitation, both man and every living creature) hath, indeed, within the space of a few years past, been permitted, or ordained, by Providence to visit our metropolis, and some others of the great towns and cities of the United States; but, in the present year, with a degree of severity and extensive calamity never experienced before. Blessed be God, its rage is now graciously stayed; leaving us, indeed, in copious tears, to the memory of departed friends and relatives—And, oh! let not those tears be too soon dried up, without deep meditation, and serious improvement of the warnings given us. Let us not be like the Jews in our text, viz: "When God slew them, they came together on some solemn day (as we have done this day) to make a pause in their worldy concerns—in the career of their folly; and to remember and confess, that God was their rock, and the high God their Redeemer. For all this was only mock-worship." They flattered Him with their mouth, and they lied unto Him with their tongues; for their heart was not right with Him, neither did they continue stedfast in his covenant, but turned back and tempted him, forgetting all his former mercies and deliverances; for which he cast upon them the fierceness of his anger in judgments of various kinds."

These judgments (as we suggested before) had been repeatedly predicted to them, by their prophets and preachers of righteousness; but they would not believe, nor even hardly hear! Thus they are told in Leviticus,* "If ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins. I will send wild beasts among you which shall rob you of your children, and destroy your cattle, and make you few in number, and your high ways shall be desolate—I will bring a sword upon you, that shall avenge the quarrel of my covenant; and when you are gathered together within your cities, I will send the pestilence among you, and ye shall be delivered into the hand of the enemy."

Sometimes, however, they listened to these and the like threatenings, and were reformed for a while; and at other times they neglected them, and became more hardened in their iniquity. An example of their conduct in each way shall be sufficient, instead of many that might be given from their history.

And first—"When the prophet Azariah† came in the spirit of the Lord, to king Asa, and said, Hear me Asa, and all Judah and Benjamin! The Lord is with you while you be with Him—and if you seek Him, He will be found of you; but if you forsake Him, He will forsake you—Be strong, therefore, and let not your hands be weakened, for you shall be rewarded, &c.—The good king Asa listened to the words of the prophet—He took courage, and put away

* Lev. chap. xxvi. 21—25. † 2 Chron. chap. xv.

the abominable idols, and renewed the altar of the Lord; and he gathered together all Judah and Benjamin, and the strangers with them, out of Ephraim, and Menasseh and Simeon, and they entered into a covenant to seek the Lord God of their fathers, with all their heart and with all their soul; and that whosoever would not seek the Lord God of Israel, should be put to death, whether small or great, Man or Woman."

"And they sware unto the Lord with a loud, voice, and with shouting and with trumpets and with cornets—and all Judah rejoiced at the oath; for they had sworn with all their heart, and sought Him with their whole desire, and He was found of them."—And so sincere was the good king Asa in adhering to this oath himself, and enforcing obedience to it among his people, that he spared not his own mother when she refused to depart from her idolatry, but removed her from being queen, and cut down her idol which she had made and set up in a grove, and stamped and burned it at Brook Kedron; "for which holy zeal and the keeping of their oath, the Lord rewarded him and his people—and there was no more war unto the five and thirtieth year of the reign of Asa."

But come we now to give an example on the contrary side, when the people refused or neglected to be amended by the judgments of the Almighty. Thus when Zechariah came to them in the spirit of the Lord, and said unto them*, "Thus saith the Lord, Why transgress ye the commandments of the Lord

* 2. Chron. xxiv. 20.

that ye cannot prosper? Because ye have forsaken the Lord, He hath also forsaken you;" they could not bear this severe rebuke of the prophet. "They conspired against him, and stoned him with stones to death (at the commandment of their wicked King Joash), in the court of the house of the Lord." And thus, this wicked king Joash, added ingratitude to murder; for although he had been indebted to Jehoiada, the father of Zechariah, for the stability of his throne from his infancy, by doing that which was right in the sight of the Lord, according to the advice of Jehoiada, the priest, all the days of his life; yet, after his death, he remembered not the kindness which Jehoiada the father had done to him, but slew his son Zechariah; and when he died, he said the Lord look upon it, and require it; and so the Lord did, and avenged the innocent blood! For it came to pass at the end of the year, that the host of Syria came up against Joash to Judah and Jerusalem; and although the Syrians were but a small company, the Lord delivered a very great host into their hand; and thus executed judgment against Joash and his people, because they had forsaken the Lord God of their fathers, and had slain his prophet Zechariah, even in the holy place, dedicated to his worship and honour! "And when the Syrians departed from Joash, they left him in great diseases—the hand of God was upon him—his own servants conspired against him for the blood of Zechariah, the son of Jehoiada the priest; and they slew him on his bed, and he died—but they buried him not in the sepulchres of their kings."

What history ancient or modern, can exhibit a narration, so concise and dignified, so marked with authentic testimony of the special interposition of God, in his wise Providence, to punish whole nations, Rulers as well as People, even in this world, for the chastisement of their sins, and for their reformation and amendment?

More from sacred history is here unnecessary. What has been already stated gives the fullest sanction to this day's solemnity, and leads us directly to our main business and duty upon the great occasion; namely, the most serious consideration, and meditation upon our own ways and works; and the improvement which, as a Christian people, it becomes us to make, of our deliverance from the late awful calamity, with which it pleased Almighty God, in his sovereign wisdom, to afflict this city, and its vicinity.

The means of improvement pointed out and recommended by public authority*, and sanctioned by the voice and word of God, are—"The acknowledgment of his divine power and goodness, in the deepest humiliation and abasement of soul: the sincerest confession of our manifold sins and transgressions of our duty; contrition and sorrow for the neglect and forgetfulness of God's former mercies; earnest repentance and supplications for forgiveness, joined to sincere purposes and stedfast resolutions of future amendment and obedience to his holy will and laws."

* See an abstract of the Proclamation, p. 77.

Thus humbled, prepared and melted into love and gratitude, by a due sense of "God's mercies and long sufferings to us ward; (He not being willing that any should perish, but that all should come to repentance*;") our Prayers, Praises and Thanksgivings this day, we trust, will ascend as a sweet incense and sacrifice, holy and acceptable before the throne of his Grace! But, without this preparation of the heart, if we could Pray and Praise and give Thanks, with the tongue and voice of angels, it would all be vain and empty—nothing more than as sounding brass, or the tinkling cymbal†."

In this preparatory part of our work, therefore, let us in good earnest enter into our own hearts, examine their plagues, as in the presence of the Almighty, and not deceive ourselves, or think we can deceive him (like the people in our text) by "flattering him with our mouth, and lying unto him with our tongues, while our hearts are not right with him, and we are not stedfast in his covenant," made with our fathers; nor in our purpose of future obedience to his holy laws and commandments.

But, more especially, this becomes the duty of those who appear as the preachers of righteousness—the ministers and messengers of God, (of every degree and denomination), to stand forth; awfully impressed with the weight of their subject, and not to be afraid of the faces of men, but to speak boldly, even to authorities, and dignities and powers; not to deal treacherously, or seek "to heal the hurt of the

* II. Pet. iii. 9. † I. Cor. xiii. 1.

daughter of God's people slightly, with the enticing words of man's eloquence, " saying, Peace, Peace, when there is no Peace*;" but to probe the wounds to the bottom, by means of " the word of God, which is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart†."

But although it falls to our lot, in preaching repentance, on this great occasion, more immediately to the inhabitants of the city of Philadelphia, who were among the primary and chief sufferers, under the late awful visitation of the Almighty; and although great and manifold are the sins, for which, in his righteous judgments, He might have inflicted this calamity upon us: Yet it ought not to be considered that it was for our reproof and sins only, but those of United America, that the Lord chose us as among the first to speak to in his fierce anger‡. The application of our Saviour's doctrine, preaching repentance, upon the punishment of the Galileans and others‖, may be allowed here.

" Suppose ye, says he, that those Galileans, whose blood Pilate mingled with their sacrifices, were sinners above all the Galileans, because they suffered

* Jer. vi. 14. † Heb. iv. 12.

‡ Christian charity, as well as a grateful remembrance of the sympathetic feelings, and of the relief yielded us by our dear brethren and fellow citizens in general, throughout the United States, in the day of our distress, warrants us to believe that they did not consider us as sinners above all others, but they looked upon God's visitation of us as a warning to themselves, also; and that if they did not repent, they might well expect his severe chastisements, in their turn.

‖ Luke xiii. 1——5.

such things? I tell you, Nay; but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the Tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish."

Thus warranted by the Preaching and doctrine of the great author of our salvation, to consider particular Punishments as general Warnings; the remainder of my discourse will be addressed to the whole body of Citizens, Rulers as well as People, in these United States. And to this I consider myself, as more especially called; being honoured with an audience, so numerous and respectable, among whom I behold the FATHER of these United States, and many other characters of the first impression, whose exemplary virtue and piety must strike deep into the future prosperity and glory of our rising American empire—an empire which, under the protection and favour of divine Providence, has laid the foundation of all that can adorn and dignify man in the present world, and guide him forward in preparations for the acquisition and enjoyment of glory, honour and immortality, in a world to come!

Keeping in view, therefore, the history of the people of Israel, and taking up the parallel between God's Providence and dealing with respect to them and ourselves; I may be allowed to recall to your mind, those times when our ancestors were but a small people in this land; how the Almighty smoothed their passage to it through the dangers of the stormy ocean; how he planted and supported them in a wilderness, and

made the savage beasts, and men more savage than they, who were able in a moment to destroy them, to become their friends; commanding the solitary places to be glad around them; and the desert to rejoice and blossom as the rose.

I might describe to you the progress of their civilization and happiness; and shew, that having brought the pure Word of God in their hand, the legacy of the Gospel of Christ as their chief riches, they were not ashamed of its doctrines; nor to acknowledge the goodness of the Almighty, by promoting the ordinances of his religion; by making and executing laws for its support, and for the orderly administration of justice; constantly striving, by the purity of their lives, the simplicity of their manners, their love of truth, and of one another, to give an example to their children, of their obedience to the divine laws, and their zeal for the prosperity of their country.

And when thus, for more than a hundred years, they had been proceeding from strength to strength, and flourishing under this simplicity of manners, and regard to true religion—I might lead your attention, to what the Lord did for us, their posterity, when we were called to struggle through blood, and to contend for our dearest and most sacred rights. How numerous were the instances of his divine favour and interposition, in the establishment of our civil liberties and independence; assuring to us and our posterity, every civil blessing, together with the free exercise of our holy religion, according to the rights of Conscience; under a government of laws, and a con-

stitution of our own happy choice, there being none to make us afraid.

But what has been our sense or improvement of those numerous and invaluable blessings, which the Almighty, with so liberal a hand, hath even heaped upon us? Let us not be alarmed at the question; nor shrink from the answer.

May it not be asked, then, of what avail is it that we boast of our frames of government, and that we are blessed with civil Liberty, according to our highest conceptions of the name; if we know not how to respect the Laws, and to distinguish Liberty from Licentiousness? If there remain those among us, who from pride, self-interest, and the lust of power, cannot rest contented with a wise and efficacious system of joint government; but still pursuing something new, and adapted to their own phantasies, seek rather no government at all, or a government of such variant and discordant particles, as to produce a Babel of confusion, rather than a Jerusalem, or city of God, happy and united within itself!

What avails it that God hath given us peace with all foreign states and powers, if with difficulty we are to be restrained from rushing voluntarily into the horrid scenes of blood and devastation in the old world, from which God hath graciously set us at a distance; and where our feeble strength would scarcely weigh a grain in either balance, but might inevitably involve us in self-destruction?

What avails it that we are delivered from one late and great calamity, if we are not delivered from Sin, which is the greatest calamity of all?

What avails it that God hath blessed us with a fruitful country, a happy climate and bountiful seasons; if instead of Industry, Moderation of mind, Thankfulness to Heaven, and a due improvement of His blessings, we are sapping the foundations of all our future happiness as a people, by Luxury, Pride, Idleness, Dissipation and the eager pursuit of false Pleasure; with its never-failing attendants—Infidelity and the scandalous neglect of Religion, and profanation of the Lord's day!

This was one of the crying sins of the Jews, for which the severest judgments were denounced against them—"I saw, in those days, in Judah," says Nehemiah, "some treading wine presses on the "Sabbath, and bringing in sheaves, and lading asses; "as also wine, grapes and figs, and all manner of bur- "dens, which they brought into Jerusalem on the "Sabbath day—And there dwelt also men of Tyre "therein, who brought fish, and all manner of ware, "and sold on the Sabbath, to the children of Judah, "and in Jerusalem. Then I contended with the no- "bles of Judah, and said unto them—what evil thing "is this that ye do, and profane the Sabbath day? "Did not your fathers thus, and did not our God "bring all this evil upon us, and upon this city? "Yet you bring more wrath upon Israel, by profan- "ing the Sabbath*."

But, notwithstanding all these judgments, this evil continued among that people until our Saviour's days, who testified his indignation against it, by entering

* Neh. xiii. 15, 16, 17, 18.

the temple, and having made a scourge of small cords, he drove them all out that sold oxen, and sheep, and doves, and poured out the changers' money, and overthrew their tables*.

But what is all this to what we now behold? the mere selling the necessaries of life and the exchanging of money, which although restricted by our laws, evils of a more aggravated nature are tolerated, or at least not restrained or corrected? The Sabbath, by many is turned into their chief day of idleness, recreation, parties of pleasure, sinful sports and diversion, gaming, feasting, rioting and all manner of diversion! Shall I not visit for these things saith the Lord, and shall not my soul be avenged on such a people as this?

O ye Rulers and Judges of the land! ye masters and heads of families, among whom, blessed be God, we have yet illustrious examples of those who honour God's holy name and the places of his worship! I know you will bear with the expostulations, which the faithful discharge of my duty requires on this solemn day!

If the Jews, when under the government of God himself, and especially instructed by his inspired messengers and prophets, came to humble themselves under his judgments, and to implore his mercy and renew their covenant of obedience with Him; I say, if then they thought it their duty, to testify their sincerity with an oath, and to swear with a loud voice, and with shouting, and with trumpets. and

* John, chap. ii. 14, 15.

with cornets, " That whosoever would not seek the " Lord God of their fathers, whether small or great, " man or woman, should be put to death"—and if this punishment was inflicted on those who continued in idolatry, which was in some sort the acknowledgment of a god, or gods, although false ones—what punishment can be due to those who not only discountenance and refuse the worship of the true God, but openly profane, blaspheme, or deny His holy name?

I know, my Brethren, the nature of persecution, and, I trust, the nature also of that civil and religious Liberty which our happy constitution ensures to all. But the abuse of privileges, and that licentiousness, civil or religious, which dissolves the bands of society, and tends to the destruction both of soul and body, are certainly not the objects of toleration under any government. If it were possible for men, of the most abundant estate, or in the higher stations of life, and who claim the unrestrained right of doing what they please with their own—I say, if it were possible for them to indulge every luxury, folly, vanity, and vice, which the corrupt heart and understanding could devise (taking their chance of another world)—I say again, if this were possible, without poisoning society by their fatal example in the present world—there might be some plea for their liberty of doing with their own fortune, and with their souls and bodies, according to the lusts of their own will. But would this consist with the dignity of a man, or the exercise of his rational faculties, even if he could believe that there was no world but he pre-

sent; and that, after the longest life spent in the vanities here on earth, he was to lie down in the dust, like the beasts that perish, and that the trump of God would never rouse his sleeping ashes to a future judgment?—No! and I am well persuaded that I do not at present, address a man of this belief. On the contrary, I rather trust, that there is not a person who now hears me, that does not believe he was sent into this world for nobler purposes, than merely to vegetate, to rot, and to die.—Wherefore, then, let us all strive to fill the sphere assigned us, with dignity and diligence. If the supreme Wisdom has called us to the inferior stations of bodily labour, we are therewith to be content. It is honourable and subservient to virtue; for not the meanest calling but hath a blessing promised of God; and not the most exalted, but hath its cares, its toils, and temptations. Again, if, by the indulgence of heaven, we are released from the necessity of bodily labour, yet not less is the sphere of duty, nor less the joy attending the faithful discharge of it. There are liberal and ingenuous employments suited to the highest parts and estate—Go, order your affairs aright. Train up your children in the fear of God. Be an example of righteousness to your houshold and to society. Husband your time and your fortune for the public good. Minister out of your abundance to the necessities of others. Be hospitable; be kind; be solicitous for the advancement of justice and virtue; in all which, you may be serious without gloom; cheerful without levity; and active without dissipation. For our religion enjoins no duty but what is for our own welfare; and denies

no indulgence, but what would cross us in our way heavenwards.

True it is, that by the precepts of this religion, men blest with fortune and abilities to serve their country in its highest offices, are forbidden to waste their prime of life, and talents in scenes of dissipation and folly; they are exhorted to spurn from their bosom and their company, the profane talker, the debauchee, the gamester, the sharper!—But what is all this, except to lead persons, born for worthy actions, to the noblest twofold Saving—a Saving of Time from degrading and unworthy conversation (which might be better employed in the improvement of their own faculties, and in planning for the public weal); and a Saving of expense (which might redeem a virtuous family from distress, and make the widow's heart sing for joy.

To stimulate us, therefore, in such fair and noble pursuits, let us always keep in view the great objects that lie before us—the career of Glory to which we are called as a people! Let us remember that it was not by idle hands, nor by reclining in the lap of Indolence, nor by the pursuit of false pleasure, or vanities unsuited to their condition, that our honourable ancestors subdued a wilderness, and left this goodly heritage to their posterity! nor is it by means like these that we can transmit it safe and flourishing to our children and children's children.

It is always too soon when a people, even arrived at the meridian of their Glory, forget those virtues by which they were raised into importance; but for us who have not yet half-way reached our noon; for us

whose Sun of Glory has but just raised his head above the cloudy mountains—for us, I say, to relax one jot of our industry and virtue, or to loiter in the morning of our day—What sluggards might we be deemed! Above all let us do away the EVIL THING, and check that growing indifference to religion which is spreading by fatal example, even from many of our high places, to the lowest ranks of our people; and brings us under the reproach of Solomon, when he cries out—" Wherefore is there a price set in the " hand of a fool to get wisdom, seeing he hath no " heart to it*?" " If Christ had not come and spoken " to us, we had not known sin; but now we have no " cloak for sin†."—" and better had it been for us, " never to have known the way of Righteousness, than " after we have known it, to turn from the holy com- " mandment delivered unto us‡." Forbid it, gracious God, that we should ever thus turn ourselves back from the truths made known to us in Christ Jesus! Our sins and ingratitude to thee our great Creator, having been, in many respects like those of the Jews, let us follow their best example, and not only Resolve, but Swear, as they did, in the days of good king Asa, that we will henceforth support the honour of our Christian calling, nor suffer among us those who deny the being of their Creator, who are enemies to the religion of their country, and trample under foot its holy ordinances. Let us swear to amend our lives, to walk for the future in true holiness before God; to venerate and obey his laws, and the laws of our

* Prov. xvii. 16. † John, xv. 22. ‡ 2 Peter, ii. 21.

country; to support its constitution, and defend our religious and civil liberties; to seek for health and wealth in honest labour and virtue; to attend to the right education of our children; to encourage and promote those arts and sciences, which tend to rear up good men and good citizens, to disseminate human happiness, and to distinguish the civilized Man from the barbarous Savage, firmly resolving to adorn our station, in all the relations of life, whether as good magistrates, good fathers, good husbands, good brothers, faithful friends, and, in a word, as honest men and useful citizens.

Are you ready to swear to this? Yea, I trust, you have sworn already; and that we may now lift up our voice, in songs of gratitude to God, for our full deliverance from the late calamity, and that, our Prayers, Praises, and Thanksgivings, will be as a sweet incense, holy and acceptable before Him!

"Wherefore, O Lord God, who hath thus "wounded us for our transgressions, by thy late "heavy Visitation, but now in the midst of Judgment, "remembering Mercy, hast redeemed our souls from "the jaws of Death, we offer unto thy fatherly good-"ness ourselves, our souls and bodies, which thou "hast thus delivered, to be a living sacrifice unto "Thee; always praising and magnifying Thy mer-"cies in the midst of the Church, through Jesus "Christ, our Lord." Amen.

SERMON VII.

FIRST PREACHED DECEMBER 22, 1793.

1 THESS. Chap. IV. Ver. 13—18.

But I would not have you ignorant, Brethren, concerning them which are asleep, that ye sorrow not, even as others which have no Hope.—For if we believe that JESUS died and rose again; even so, them also, which sleep in JESUS, will God bring with Him, &c.

IN my two foregoing Sermons, (No. IV, V.) from this luminous text; the General Heads, under which it was proposed to manage the sublime subject in a series of discourses, were stated to be Four*.

The first Head, viz. the main Causes of the Fear of Death, was pretty fully discussed, in the two former Sermons. We were there led, in our meditations, to the tombs of our departed Friends.—We shed some natural drops to their memory—we weighed, in part, the terrors and the utmost strength of Death—we dared to enter his dark Mansions—nay we entered so far, that we must not now start back, nor cast so much as one "longing lingering look behind," to the Sodom of this World; but, setting

* See page 56, antea.

one foot on the Grave, strive to stretch the other forward to the very Porch of Heaven; not intimidated to look upwards to the Precincts of everlasting day, notwithstanding the awful Scenes through which we must pass, and what we must expect to behold and to hear on our way—" The world on fire beneath our feet—the Voice of the Archangel and the Trump of God sounding on high, to rouse the Dead from their long, long iron-slumbers—the shaking of the dry bones, coming together, bone to his bone, from the four quarters of the world, from the Earth and from the Sea, at the Summons of the Almighty! But let us not be intimidated, I say! Our text has brought comfort to our view; and, therefore, we will take up our subject again, where our last Sermon, (No. V.) from this text, left us, namely, examining the Four great Causes of the Fear of Death, referred to above, viz:—

First, Want of Faith in Christ Jesus, and a more intimate Union of our Souls with Him, through the Grace of his Holy Spirit.

Secondly, An overweening attachment to what we call the Good Things of this world.

Thirdly, Want of consideration and of due reflection, on the Shortness of our time, and the uncertain Tenure, and perishable Nature, of all our enjoyments here.

Fourthly, Doubts, real or imaginary, instilled or cherished, by means of a vain and superficial Philosophy, " wise above what is written," concerning a future state of existence; and whether the change of our condition, from this world to another, will be for the better or the worse*?

*See page 67, antea.

An examination of the second of these causes was begun in Sermon V; and ascribed chiefly to a false Estimate of what we call our good things, and a vehement desire to hold uninterrupted Possession of them. They are enumerated, as attached to the various stages of life, as follows*, viz.

" Youth and Beauty; Health and Strength; " Riches and Honours; Power and Greatness; Wis- " dom and Knowledge; disinterested Virtue; public " Spirit, and the like." These chiefly entangle men, who consider themselves somewhat above the common ranks; and who have to share also with the poorest mortal that is born of woman, in that natural Reluctance, those insuperable recoilings of grief, springing from the intimate Union of Soul and Body, on the approach of Death; and the prospect that two such loving partners must soon sustain and undergo a Divorce from each other, by the fierce Mandate of a relentless and unappeasable tyrant.

We proceed now, as was proposed in the conclusion of the last Sermon (which was addressed to the Devotees of Pleasure of all ranks, especially among the young and gay) to estimate the Bliss of those of higher ranks and ages; hoping the Young also; if they look for rank and age, will still continue among the number of our patient Hearers. For the sake of those who wish for the Arguments of Experience, Wisdom and true Philosophy, I can use none of more Weight, nor more venerable for their Antiquity, than those of Solomon; who was account-

* See page 70, antea.

ed the Wisest Man upon Earth, before the Light of the Christian Revelation; who made the truest Estimate, and taught the most sublime Doctrine concerning Pleasure; namely, that there is no substantial or lasting Bliss but in the FEAR OF GOD AND KEEPING HIS COMMANDMENTS—"Rejoice O Young Man in the days of thy Youth, whilst thou walkest in the ways of thy Heart; but, for all these things, God will bring thee into judgment"—All the joys thou canst taste from the Syren-Cup of Pleasure, are mixed with such Poison, as to accomplish more than half the Work of Death before the time of his Natural approach to thy ruined Tabernacle.

His Sermon upon all the above recited sources of Pleasure, namely, Wisdom, and Knowledge, &c. &c. is a master-piece of Argument and Eloquence; for no man ever lived before or after him, who had greater Opportunities, or larger Means of enjoying, and estimating the worth of every one of them; and, therefore, He shall deliver for me the remainder of this day's Discourse.

But, to the men of this world, whose very Hearts and Souls are wedded to its enjoyments, who have formed to themselves vast Happiness and Contentment from the accomplishment of their projects in it, there is no doubt, but his Sermon, and all the Arguments leading to his sublime and interesting Conclusion, may, at first view, appear perfect Paradoxes; the Result, not of sober Judgment and deliberate Inquiry, but of deliberate Prejudice, and a gloomy disappointed mind!

What regard, it will be said, is to be paid to a Preacher, with all his Character of Wisdom, who runs so contrary to the Sentiments and Tenor of this world, as to tell us—

" That the day of a man's Death is better than " the day of his Birth; the House of Mourning better " than the House of Feasting; Sorrow better than " Laughter; Rebukes better than Praises; Wisdom " better than Riches; and the end of a thing better " than its Beginning?"

But, before we pass judgment on his Sermon, let us hear him speak or preach a little for himself— The subject is the most interesting that can engage the heart of man; namely, to determine, wherein consists the Supreme Good, or chief Happiness, of our nature. And, in this inquiry he lays it down as a great and incontestible first Principle, or Axiom—" That whatever is vain, transient and perishable, cannot be the true materials of Happiness, to Beings constituted as we are."

He begins his Address in the most solemn manner; and his Sermon is to a large Audience, the whole people of Israel;—" Hear, O Congregation of Israel! the words of a Preacher whom you did not expect, even the son of David your king; whose Wisdom and Experience stand highly extolled and confessed among all your Tribes! My subject is Happiness, and an estimate of the Good Things of this World; which men consider as the materials thereof."

But be persuaded by me, that the Happiness, which you all desire, is not to be found in yourselves, nor in this world, where you seek for it. " All things

here below, are vain, and Man the most vain. This inanimate Earth abideth from one generation to another. The sun rises and sets, and rises and sets again, still the same. Even the Winds, the most fluctuating and shadowy part of this Creation, go towards the South, and towards the North, following their circuits continually. The rivers run stedfastly unto the sea;—unto the place from whence they were exhaled and came, thither do they return. But man hath no continuance. One generation passeth away, and another cometh; and all the works of man are equally vain—In them there is nothing new, and nothing permanent; and when once they are gone there is no remembrance of them left.—Nor are the other endowments of man, his Good Things and Acquisitions, more stable than himself. I will speak first of the acquisitions of the Mind and of Wisdom, the chief and principal things, brighter than rubies and more to be preferred than Riches.

"I the Preacher, was king over Jerusalem the City of God and of the Prophets; and the School of Wisdom. Here I set my heart to search and seek her, in all the works done under the Sun. I communed with myself, and said—Lo, I have come to great estate, and gotten more Wisdom than all they that have been before me in Jerusalem—I have been conversant in all Sciences, searching into the Depths of God's consummate Wisdom, and the wonderful works of his Creation; but found my searches vain, and myself lost in Mazes and Difficulties inextricable—That which was crooked, I could not make

straight, and that which was wanting, could not be numbered."—

And now, what more than this can our wisest men, or philosophers of the present day, ascribe to their Researches, Wisdom and Knowledge? Have we yet attained to a perfect understanding of the smallest flower of the field? Can we say, why the grass should be green rather than red? The Sciences and Discoveries of one age are considered as Errors, and neglected in the next; leaving the Imagination in a thousand labyrinths. What is all we know, compared with what we know not? Are we even yet, in any way, agreed about what constitutes the Chief Good or Felicity of Man? The literary Renown of one age, by which men think they have become immortal, is as slender as the Paper to which it is committed. A multitude of words, the transient boast of one age, is scorned by the next, and sported with, as vain conceits; taking Truth for Fables, and often Fables for Truth! How many millions never hear the name of the most famous Writers; and how few of those who have heard their names, turn over their pages; but treat them, as we do old garments—cast them aside for a new and more fashionable mode?

Solomon, therefore, wearied or despairing in the pursuit of abstruse and speculative Science, turns himself to a lighter, and easier sort of science, in which many applaud themselves, and seem to pass joyous through life—namely, in the exercise of their Wit and Parts, upon ludicrous subjects—" I gave my heart, says he, not only to seek wisdom in her severer retreats, but likewise to know madness and

folly; but this also he found to be vanity and vexation of spirit, yielding no substantial joy—He then determines, that although he would not entirely forsake the search after Wisdom, he would try to mollify its severity, and sooth its disappointments, by joining with it the pursuit of other pleasures.—

" I sought to give myself to Wine (yet still acquainting my heart with Wisdom,) and to lay hold of Folly, till I might see whether there was any real happiness upon earth—any good for the sons of men, which they should do all the days of their life. To this I added other Pleasures—I made to myself great works—I builded me houses, stately and magnificent Palaces, sumptuously furnished and decorated with all the luxury and elegance of the East. I planted me Vineyards, and made me Gardens and Orchards, stored with all kinds of Fruits; tempting to the Sight, and delicious to the Taste—I made me Forests also, and Parks of Pleasure adorned with Fountains and Cisterns and Pools of water; to water therewith the wood that bringeth forth trees of every kind, from the cedar of Lebanon to the humblest Hyssop; so that Eden seemed once more to be brought down upon Earth, and Paradise itself to bloom around me.*"—

" I got me also a splendid retinue of Servants, with great and small cattle for the Luxuries of the Table, such as was never seen in Jerusalem before; using every day thirty measures of fine flower, threescore measures of meal, ten fat oxen from the stall, twenty from the pastures, one hundred sheep, besides harts and roe-bucks and fallow-deer and fatted fowl; having

* Ecl. Ch. II, &c.

dominion over all things on this side of the river; and, (to add to my happiness) Peace was on all sides round about me—In this prosperous situation, I gathered Silver and Gold, in rich abundance into my treasury, from all the Kings and Provinces tributary to me—And lastly, to crown my Festivity, the enchanting Voice of Music lent its aid. My Palaces and Gardens, and my Bowers of Joy, were rendered Vocal with the Syren strains *of Men-Singers, and Women-Singers*, collected out of all my dominions; and the melodious warblings of every instrument of Music joined in the accompaniment.—In short, whatever mine eyes desired I kept not from them, nor withheld my heart from any joy; neither the Pleasures of Love, nor the Luxuries of Taste—I encreased more than all that were before me in Jerusalem, yet tempered and regulated all my enjoyments by the maxims of Wisdom; for all this while, my Wisdom remained with me!"

Come now, ye Sensualists and Voluptuaries of the present day; ye who bask in the sun-shine of Fortune, and are mounted on the pinnacle of Grandeur and Power! Strain your imaginations to the utmost pitch! Call in every Earthly Joy and Refinement, which your labouring fancy can suggest; and say, what can you add to this picture of our Preacher's Bliss? If ever Happiness, complete and satisfactory, could fix her abode with mortal man, must she not have been found a contented Guest, in the courts of Solomon? Will she not make some permanent abode with him; allured by the dulcet sounds of Music, by the captivating Call of Wisdom, by the intoxicating

Splendour of Wealth, by the dazzling Pomp of Power; all surrounding and embracing him in their fullest raptures and assemblage? Oh! no!

Hear his own Answer. Upon far more experience and more deliberate inquiry, than any of the Voluptuaries and Votaries of worldly Bliss, of the present day can boast, He discards all those Enjoyments one by one, as Vanity of Vanities; contributing nothing to substantial Happiness, but leading directly to Disappointment and Misery, even in this life; except so far as they are regulated by the "Fear of God, and made subservient to the Keeping of His Commandments."

I looked, says he, on all the works I had wrought, and all was Vanity—Of my Wisdom, which I accounted my Chief Good, I said in my Heart, (when referred to this world), what availeth it to me? "As it happeneth to the Fool, so it happeneth to Me. Both of us die alike, and there is no more Remembrance of the one, than of the other;—nay, as little remembrance as there is of the beast of the field, if our portion is to be only in this world; for all are of the Dust, man as well as dumb beast, and all turn to the Dust again.

Then, as to Feasting and Mirth, the next kind of fancied Bliss, I am cloyed and satiated with their constant round, and all the frantic noise and toilsome extravagance, which follow in their train. "I said of Laughter, it is mad; and of Mirth, what doth it; being satisfied, from my own Experience, that better is a Handful with quiet; than both Hands full with travail and vexation of Spirit."

Again, as to the Riches and Wealth which I had heaped up—" I soon hated all my labour I had taken to acquire them under the Sun; because I must leave my Wealth to the man that shall be after me; and who knows whether he shall be a Wise man or a Fool; notwithstanding he shall rule over all my labour, wherein I have been accounted wise under the Sun."

Lastly, as to Power and Authority; What are they? They place us on a dangerous Preeminence, and few men can use them without their abusing them. " For I saw under the Sun the place of Judgment, and Wickedness was there—I saw the place of Righteousness, and lo, Iniquity was there—I saw also the poor groaning under the Rod of the Mighty—the Tears of the Oppressed, and they had no Comforter, while Power was on the side of the Oppressors; so that I was ready to praise the dead, as happier than those who live, under such Misery!

Thus Solomon, by an Estimate of the Good Things of this world put in the balance with the Evil Things; and by the soundest arguments of Reason, Wisdom and Experience (which cannot be equalled or excelled by the Arguments and Experience of any other Philosophers either ancient or modern), has drawn the Conclusion for me, viz. " that no Enjoyments here can yield permanent Happiness, or so attach us to this World, as to make us consider our Release from it as an Evil, or increase the Terrors of Death, which is the certain portion of every man that is born of a woman." And if, by these arguments, the best which can be offered by Reason and Philosophy, our Souls can be weaned from too great an attach-

ment to our Good Things here, and but partly allay the Fear of Death; a complete Victory will be obtained, when, under the following heads of my Text, we proceed to the arguments of one greater than Solomon, who has brought Life and Immortality to Light by his Gospel.

In the meantime Solomon's last argument, on the Use and Abuse of Riches, will lead me to a natural Conclusion of this Discourse, by an application to your Charity and Benevolence in the Collection to be made for the poor and needy of these Congregations at this rigorous season of the year; and when the wants of many are greatly increased by the Loss of employment, and by the deeper Loss of Friends and Relatives, and the accumulated family distress arising out of the late awful Calamity.*

To minister to the wants of others, according to the measure of our abilities, is a duty enjoined upon us by the scriptures of the Old and New Testament; and Solomon tells us in the conclusion of his estimate of the Good Things of this Life, that there is nothing better for a man, to make his Soul enjoy the fruit of his labours, than " to rejoice to do good in his life; for there is not a greater Evil under the Sun than what I have seen."—Riches kept by the Owner thereof, to his own Hurt—A man wanting nothing for his Soul's desire, and without power to eat thereof (or to bid others eat;) while this man returneth naked as he came forth of his mother's womb, and of all his labour taketh nothing which he can

* This Sermon was preached on a day appointed for a Collection in Christ-Church, for the above pious purposes.

carry away in his hand. This is well said by Solomon, to express his Abhorrence of those miserable and narrow-minded men, to whom God hath given Plenty, but who have not the heart to use or to do good with it, either to himself or others. In my next discourse we will come to arguments of an Evangelic Nature, opening our hearts to compassion, by carrying us forward to its reward in Heaven— "Come ye Blessed of my Father," &c.—

And may we all so learn to open our bowels of compassion in this life, that we receive the above joyful sentence in the next!

Amen.

SERMON VIII.

FIRST PREACHED DECEMBER 29, 1793.

1 THESS. Chap. IV. Ver. 13—18.

But I would not have you ignorant, Brethren, concerning them which are asleep, that ye sorrow not, even as others which have no Hope.—For if we believe that JESUS died and rose again; even so, them also, which sleep in JESUS, will GOD bring with Him, &c.

IN my last Sunday's discourse*, from this luminous text, following our Apostle in his beautiful method of argument, through the Vale of the Shadow of Death—in order to allay its Terrors, dispel its Gloom, and illuminate our Passage to the brighter regions of another world; I found it necessary to address those (for such there are) whose attachment is so strong to their Good Things on earth, that they would be content with their portion here below forever; and either doubt the certainty of another world, or have not a full assurance, through Faith in the Gospel, of bettering their condition when their great and unavoidable change comes.

* Sermon VII, antea.

St. Paul, in various passages, hath in general declared, "that the Good Things of this world, are not even worthy to be compared with that eternal weight of Glory and Happiness, which God hath prepared in another world, for those that love Him, and long for the appearance of their Redeemer and Judge at the last day." But this declaration is made to believers; to those, who through the Faith of Jesus, have exalted their views to another world, and have weighed in the balance the Good Things of this life, which are perishable, and the Joys of another, which are eternal!

The Good and Evil Things of this life, its fleeting Joys and unavoidable Miseries, compared with each other, and weighed in the scales of Reason, Experience, Wisdom and Philosophy, could not be interwoven with the arguments of St. Paul, which are evangelical; tending to shew "That supposing all the happiness our present mortal condition can bear, could be enjoyed, pure and without alloy; to the end of our short span; yet it is not the Happiness of immortal Beings, made in the Image of God, and capable of enjoying, through the atonement of a Redeemer, more than the Primæval Bliss of Paradise, and created to aspire after the happiness of Angels, by everlasting Approaches towards the Joy of God himself!

I might have enlarged upon this subject, namely, the hopes of a Resurrection of the Body from the Grave, and the anticipation of a re-union of the Soul and Body after death in a future more glorious and immortal State, from the writings of the wise men and

philosophers, even of the nations, who knew not the True God; and who made only random guesses concerning a world to come, awfully impressed with the certainty of their leaving this world, and something within them auguring an *Hereafter*, startling and convulsing their whole frame at the dreary thought of Annihilation and Non-entity! This is apparent from the Works and Remains of the Sages and Philosophers of all the oriental nations. The Greeks and Romans had the same notions, and with Heraclitus augured as follows:—" My Soul seems to vaticinate and presage its approaching dismission from its present prison; and looking out, as it were, through the cracks and cranies of this Body, to remember its native regions, from whence descending, it was clothed upon with grosser materials, fitting its mundane state." Such were the notions of Pythagoras, such those of Plato, whose philosophy is only an emanation from the Pythagorean School, where it is known he studied; and also enriched himself with the sentiments and philosophy of the Sages of Egypt, the Magi of Persia, and the Indian Cymnosophists.

As to the Greeks and Romans, Tully alone, (who had all the learning of all the Philosophers and Poets, and Wise men of both nations) shall speak their sentiments and prasages of another world, where the Soul is to be re-united to its former Body, and which includes their belief of a Resurrection of the Body, after death!

His Cato Major *(sive Liber de Senectute)* is a treasure of Learning, written in the Dialogue manner, and has given him an opportunity of introduc-

ing the sentiments of most of the Great Men of Greek and Roman name. Among these are to be found Hesiod, Homer, Sophocles, Simonides, Stesichorus, Isocritus, and those whom he calls, *Philosophorum Principes*, the Princes or Chiefs of Philosophers; namely—Pythagoras, Democritus, Plato, Xenocrates, Zeno, Cleanthes, Diogenes the Stoic, &c.—Men whose Usefulness, Old Age, he says, might check, but could not destroy, *(non coegit in suis studiis obmutescere Senectus;)* and the like is to be understood of those whose names follow; which I have taken nearly as Cicero introduces them to illustrate his subject, without strict regard to Chronological Order; viz.—" Titus Pomponius Atticus, Laelius & Scipio, Caius Salinator, Spurius Albinus, Cato senior, Quintus Maximus, Leontinus Gorgias, Ennius, T. Flamininus, Q. Maximus, L. Paulus, the Fabricii, Curii, Coruncanii; App. Claudius, Lysimachus, Themistocles, Aristides, Oedipus Coloneus, Sex. Aelius, P. Crassus, Cyrus in Xenophon, L. Metellus, Nestor, Sophocles, Laertes; to whom he adds some of the great men who delighted in Agriculture, and after their conquests and triumphs, retired to devote their Old Age to the exercises of a country life; as *Marcus Curius*, LUCIUS QUINTIUS CINCINNATUS, *Marcus Valerius Corvus*, &c. of all whom, and sundry others, Cicero gives the Notabilia of their life and character; to which some reference will be had in a note to be hereunto annexed. But what Xenophon has put into the mouth of Cyrus Major, in an address to his children near the hour of his death; and the conclusion of the divine Cicero himself, to this book on

Old Age, supersedes the necessity of quoting any thing more from the Ancients, on the great subject before us.

Cyrus Major, on his death-bed, thus spake:— "Think not, my dear children, that when I depart "from you at Death, I shall be Nowhere, or Nothing. "For, while I even lived with you, my Soul was "not seen by you; yet that it existed in the Body, "you might perceive and understand, from those acts "and things, in which you saw me employed. You "ought therefore to believe the same after my death, "if you see nothing more of the Soul, than you did "before: Nor would any honours be paid to the "memories of illustrious men after death, if their "Souls had not meditated and achieved something, "worthy of endearing their Memory to Posterity!

"For my part, I never could be persuaded to "think, that the Souls of Men, when hid in mortal "bodies, could Live; and that when released from "them they should Die, or become nothing; nor "can I be persuaded that the Soul should then be- "come [insipient] Foolish or Sottish, when it escapes "from a foolish, sottish, or insipient Body*; but, "on the contrary, that when liberated from all cor- "poreal mixture, it then begins to be pure, integral, "and *sapient*."—So far Cyrus.

Cicero, now proceeds to *deliver* his own divine Sentiments.

"No man, my dear Scipio, shall ever persuade me, either that your Father Paulus, your two Grand-

* "Tum animum esse insipientem, cum ex insipienti corpore evasisset."—

fathers, Paulus and Africanus, or the Father of Africanus, or many excellent men, whose names I need not enumerate, would have meditated, or achieved those great things, the memory of which is for the interest of Posterity, if they had not been animated with the belief that Posterity belonged to them. Or do you think, (if after the manner of *old men*, I may be allowed to boast a little of myself) do you think, I say, that I would have undertaken, or endured, such Labours, by Night and by Day, in Peace and War, at home and abroad, if I had believed that my Name and Glory would have the same Termination with my Life? Would it not have been better, in this case, to have led an easy and quiet Life, without any Labour, Strife or Contention? But I know not how it is—the Soul, spurning and flying, as it were, from Inactivity, expands and erects herself in pride, grasps posterity and the future; presaging that she shall then only begin to live, when she escapes from the Life that now is! And if it was not so, that Souls are immortal, we should hardly see that the Souls of all the best of men, are striving or struggling most for the acquisition of immortal glory!

" Whence, otherwise is it, that every one, amongst the wisest of men, is seen to Die with the easiest and most undisturbed mind; whilst those amongst the *foolish*, and the least given to reflection, die with the most inequal and disturbed mind? Does it not appear to you, that the Soul which discerns most and at the greatest distance, perceives itself proceeding, or approaching towards the acquirement of better things; but that the Soul whose

edge is blunter and more dull, perceives nothing of this? Indeed, my Scipio, I am transported with the mighty desire of seeing again your ancestors, whom I loved and courted—nor them only should I rejoice to meet, whom I myself knew; but those also of whom I have heard, or read, or have written concerning them; and when I shall be called by Death to begin my journey, no one shall easily stop me, or arrest my progress. Nay, if some God was bountifully to offer me, that from my present age, I should grow young again, and wail in the cradle, I would reject the boon with all my might. For what has life of any great advantage? Nay, rather, what has it that belongs not to Labour and Toil?—But it is not for me to deplore my lot in life, as many, and those even learned men, have done. I do not repent that I have *lived*, and so *lived*, that I cannot esteem myself to have been born in vain; and I can depart from this world, as from an Inn or Lodging-place; and not as from a settled Abode or Dwelling-place.

"Oh! happy and propitious day, when I shall "begin my journey, to join that divine company, or "assembly of Souls, who are above; and shall depart "from the filthy croud or mob of this life;—when I "shall join not only those illustrious men spoken of "before, but also my beloved Cato; than whom a "better or more excellent man was never born.— "I lamented his death, (and paid all the honours in "my power to his ashes). His body I committed "to the funeral Pile; which, for his usefulness, He, "alas! ought to have lived, to have done by mine. "Yet his Soul did not forsake me, but keeping me

" still in view, his departure was to those abodes, to
" which he perceived I was soon to follow. I bore
" the affliction, as to outward appearance, patiently
" and with the magnanimity that became my charac-
" ter; although inwardly the pangs of separation were
" severely felt; but I consoled myself with the be-
" lief that our separation was not to any great dis-
" tance, and would not continue long; but that we
" should shortly and happily meet again."

It is by reflections such as these, my dear friends, that I make my Old Age sit easy and light upon me; and not only disarm it of every thing that would give *mental* pain, but render it even sweet and delightful—And if I am mistaken, or *err* in my belief of the Soul's Immortality, it is a *pleasing Error;* nor, while I live, shall I suffer any man easily to undeceive me, or wrest an opinion from me, that yields me so solid a comfort, and a satisfaction so durable.—And if it be, when I am Dead (as some minute Philosophers imagine), that I am deprived of all perception and sensation; I am safe in this, that, beyond the Grave, these little Philosophists will have no opportunity to laugh at my Credulity. For whether immortal or not, and whatever is to be our future condition; it is proper and even desirable, that as nature has produced nothing that is permanent, and has set limits to all her works, the frail body of man should drop back into the dust, from whence it was gathered. It is moreover proper* " *that as the whole course of*

* The passage in italics, as well as some others are from a translation of the learned James Logan, Esq. made 60 years ago, printed by Benjamin Franklin, at Philadelphia, in the year 1744; who informs us in the

Life but too much resembles a Farce, of which Old Age is the last act," we should not too fondly press forward, when we have had enough of it, but prudently retire, without making a Fatigue of what we should endeavour to make only an entertainment.

" Thus far I have written concerning Old Age, to which I wish you may all arrive, that your own Experience may justify, what you have heard from me!"

If St. Paul had stood in need of any aid from the Philosophy of those who knew not the True God, as was suggested before, this book of Cicero *de Senectute*, would have been a treasure to him. But he wanted no such aid. His arguments on the Resurrection of the Body from the Grave, rest on a more solid foundation than the guesses and presages of *natural* Reason, unenlightened by *divine* Revelation; namely, the proofs and certainty of Christ's own Resurrection*. Besides the Apostle's reasonings on the

Preface, that " Mr. Logan, (in the 60th year of his age, which was about the age of Cicero when he wrote his book), undertook the translation, partly for his own amusement, but principally for the entertainment of a neighbour, then in his grand Climacteric; and, that the notes were drawn up solely on that neighbour's account, who was not so well acquainted as himself with the Roman History and Language. Some other friends, however, continues Mr. Franklin, (among whom I had the honour to be ranked), obtained copies of it in MS. and as I believed it to be in itself equal at least, if not far superior to any other translation of the same piece [then] extant in our language, besides the advantage it has of so many valuable notes, which, (at the same time that they clear up the Text,) are highly instructive and entertaining.—I resolved to give it an impression, in a large and fair Character, that those who begin to think on the subject of Old-Age, (which seldom happens till their Sight is somewhat impaired by its approaches) may not, in Reading, by the Pain which small Letters give the eyes, feel the Pleasure of the Mind in the least allayed."

* See St. Matthew, Chap. XXVIII; with the Arguments and Proofs of Christian Writers, such as WEST and LITTLETON, DITTON, &c.—

subjects of a Resurrection from the dead and a Judgment to come, we find him particularly engaged on these subjects, viz. bearing Testimony at Jerusalem to the great offence of the Jews, that Jesus whom they had *slain* on the Cross and had *buried*, was *risen* again, and through Him there would be a Resurrection of the *dead* from the grave. Being persecuted for his opinions, and allowed to plead his own cause, he avows this testimony first before Ananias the High Priest*, when he cried out, in the Council,—"Men "and Brethren! I am a Pharisee and the son of a "Pharisee—of the Hope and Resurrection of the "dead, I am called in question;"—and afterwards before Felix the Roman governor†. His arguments on this head, were so powerful and piercing that they shook the conscience and the very inmost feeling of his Judge himself. For‡ "as he reasoned "of Righteousness, Temperance and Judgment to "come, Felix trembled and answered—*Go thy way* "*for this time;* when *I have a convenient season I* "*will call for thee.*" On this passage of holy Scripture, it may be profitable to speak more at large; and, indeed my Brethren, if ever since I had the honour of being a Preacher of the Gospel, I have, at one time more than another, wished that I had all that profound Knowledge of the Christian System, all that commanding Force of Eloquence which distin-

And St. Paul's own arguments and conclusions, grounded on this Certainty, (as recorded by St. Matthew). See our Text, also, 2 Corin. Chap. V. Ver. 1, 2, 3, 4. Rom. Chap. VIII. Ver. 21, 22, 23. 1 Corin. Chap. XV. from verse 35, to verse 58.

* Acts, Chap. XXIII. Ver. 6. † Acts, Chap. XXIV. Ver. 14, 15.

‡ Acts, Chap. XXIV. Ver. 25.

guished the Apostle Paul—it has been on reading this passage of Scripture, which always leaves a wonderful impression on the mind, and raises a multitude of ideas, beyond those immediately conveyed by the express words of the text.

The scene it presents is a most striking one—a poor Prisoner in Bonds, pleading his own cause, and the cause of a despised Religion and Crucified Master; yet his Judge himself trembling before him, and overcome with the majesty of Truth. One cannot help, in this place, lamenting the brevity of the Narrative, and wishing for the whole of those powerful Reasonings of Righteousness, Temperance, and Judgment to come, which had such a marvellous effect upon Felix! Much is left to be supplied by the imagination of every Christian expositor, ere such time as he can bring any Judge or Audience of the present day into the trembling state of Felix. This would require all the enlightened zeal and piercing elocution of a Paul himself; and who shall hope to supply his place with justice to the subject?

But let us, as well as we can, with the aid of a careful perusal of his History and Writings, as recorded by St. Luke in the Acts of the Apostles, attempt the arduous task.

The blessed St. Paul, being persuaded of the Spirit, had gone up to Jerusalem for the strengthening of the Infant-Church of Christians, where he was received among the Brethren with much Joy. On the next day after his arrival, he went first to James the Bishop of the place, who had assembled all the Elders or Presbyters to bid him Welcome in

the name of the Lord. "And when he had saluted them*, he began to declare particularly what things God had wrought among the Gentiles by his Ministry. On hearing this account they glorified the Lord, and said unto him, Thou seest Brother Paul, how many Thousands of Jews there are, which we have brought to believe in Christ, but yet still they retain many of their old prejudices, and are *all zealous of the Law;* and they are informed concerning thee, that thou teachest all the Jews which are in thy Mission among the Gentiles, to forsake the Law of Moses, neither to circumcise their children, nor to walk after the customs of their Forefathers—As for us at Jerusalem, we have left the Jews at Liberty in such things; and with respect to the Gentiles under our care, we have also left them at Liberty, concluding that they need not observe such things; save only that they keep themselves from things offered to Idols, and from Blood, and from Strangled, and from Fornication."

"Now, as it is reported that thou art zealous against the continuation of the Jewish rites, and they know that thou art now come to Jerusalem, the multitude will come together to question thee about these things. Wherefore, do what we advise in this matter. We have four men under a Vow, that they will undergo the Purifications required by the Law. Join thyself to them, in this public Testimony of regard to the Law; and all the people shall then be ready to *hear* thee, after having this proof that the things

* Acts, Chap. XXI. Ver. 19.

whereof they are informed concerning thee are nothing, and that thou walkest orderly, even according to their own Law."

In compliance with this advice, the Apostle set a glorious Example. For, although he knew that our Saviour had abolished the Hand-writing of Jewish Ordinances, and that all Christians were *dead* to the Law by the *Body of Christ*—yet, as the Jewish Temple was still standing, in which these Rites had been so long practised, he followed our Saviour's Example and gave way to them, as things of no essential obligation, in order that he might avoid giving Scandal to the weak Brethren among the Jews, and preserve *Unity* in the Church—A most severe Rebuke, my Brethren, against those Zealots of *Modern Times*, who are always striving to break the unity of a pure reformed Church, for the sake of some decent Rites and Ceremonies, far more indifferent in their nature than those Ablutions and Purifications which St. Paul thought proper to comply with.

But this would not satisfy the fierce Zealots of that day. For, before the seven days of Purification were fully ended, the cry of Religion was up. The Jews which were of Asia, when they saw him in the Temple, stirred up all the people, and laid hands on him, crying out,—" Men of Israel, help! this is the Man that teacheth all men every where, against the People and the Law, and this holy Temple, and moreover hath brought *unbelieving* Greeks to tread, with unhallowed feet, the steps of its sacred Porches." Thus all the city was moved, or put in an Uproar, and the people ran together, and dragged him out of

the Temple and led him from Court to Court, and beat him, and went about to kill him, if the chief captain of the City-Bands had not rescued him from their Rage, and given him an opportunity of pleading his privilege of a *free Trial*, as a Roman Citizen.

This brought him before *Felix* the Roman Governor, where we next find him pleading his own Cause, and Reasoning, with undaunted spirit, concerning "Righteousness, Temperance and a *Judgment* to come."—

And, Oh! that I could take up his divine arguments, and place them before you in all their sacred energy, who, I am persuaded, would not be prejudiced Judges, but patient and candid Hearers! Let me attempt the arduous Task!

Suppose, then, the mighty Felix seated on his Tribunal, in all the Pomp and Pride of Office; and his wife Drusilla, prompted by the novelty of the occasion, placed by his side!

Turn we, then, to the humble Prisoner, the ardent Apostle, with his Hand stretched out, his Soul animated with all the divine prospects of the Gospel, and his Countenance brightening into a stedfast affiance of conscious Innocence; and thus, let us suppose his Defence to run:—

"Most *noble* Felix! I count myself happy that I am permitted to make my Defence at your Bar; I will not repeat to you the Stripes, nor the Sufferings I have met with before, (pleading my privilege as a Roman Citizen, intitled to a *free* trial) I appeared at your Judgment Seat. You will suffer me then only to state my case, and acquaint you with the answers which I have given to the accusations of the Jews.

" It is but a few days since I came up to Jerusalem; and they neither found me disputing in the Temple, nor raising up the People, nor in the Synagogues nor in the City; nor can they prove the things whereof they accuse me; but this I confess, that after the way which they call Heresy I worship the God of my Fathers, believing all things which are written in the Law and the Prophets; I have hope towards God, (which they themselves allow) that there shall be a Resurrection of the Dead. And in this blessed hope I exercise myself daily, to keep a conscience void of offence towards God and towards Men. Nor have I offended in matters of their Law, but have complied in things indifferent, rather than scandalize weak Brethren.

" Be it known unto thee, O Felix! that I was once a most rigid zealot for that Law. I was brought up in the strictest sect of the Pharisees, and was verily persuaded that I ought to do many Things contrary to the Name of Jesus; and many things, with unhallowed Zeal I did against his blessed Name; shutting up his Saints in Prison, giving my Voice for their Death; punishing them in every City; compelling them to Blaspheme, and being exceedingly *mad* against them, I even persecuted them to strange Cities.

" But while I was in the wild Career of these bloody Purposes, in my way to Damascus, at mid day, O Felix!—a Divine Light from Heaven, eclipsing the Brightness of the Sun, struck me blind to the ground. And that glorified Jesus, whom I had persecuted in his Saints, to whose Death I had been consenting, was pleased, of his astonishing Goodness, to make him-

self known to me; to convince me of his Resurrection, and to call me to be a Witness thereof among the Nations; to furnish me with ineffable Powers and Succours; and to set before me the Truth of his Holy Religion, in all its Spirituality and Saving Efficacy.

"From that moment, O Felix! far other notions of Holiness and Religion than I had been taught before, filled my Breast. Those things that appeared gain to me formerly, I now accounted but Loss and Dung, so that I might win Christ. I was now persuaded that all those Rites and outward Ceremonies, all those Ablutions, Purifications and Sacrifices, for which I had expended my Zeal, were unsubstantial and vain under that better Covenant which he had made; and that, in Christ Jesus, neither Circumcision nor Uncircumcision availeth any thing, but a New Creature;—a Heart wholly devoted to him, and a Life of Righteousness and Temperance agreeably to the sublime Doctrines of his Gospel.

"Thus I preached, and thus I laboured, that I might put off the filthy rags of my own outward legal Righteousness, and be found in him, in that better way which he hath appointed. And now, my whole hope is in him; and good foundation for hope surely. For since he hath shewn with Power, that he hath overcome Death, and risen from the Grave, he hath given us the assurance of rising also, and the prospect of eternal Communion with Him. But the terms of this Communion are, that we may become like to Him; Holy as he was Holy, Temperate as he was Temperate, Pure as he was Pure; Righteous,

Merciful, Long-Suffering, Compassionate, full of Brotherly Love and Kindness even as he hath set an example.

"God forbid, then, that I should forego this hope of Glory; that I should return to a vain dependence on carnal Ordinances and outward Shadows; when God, by this Divine Saviour, whose Resurrection I am called to witness, hath given assurance to all men that he hath appointed a day in which he will judge the world in Righteousness—a Day, most noble Felix! in which that poor despised Galilean, he that bore his own Cross, and bowed his eternal Head to Death, shall come again with Death slain before him, and the very Heaven and Earth melting at his approach, amidst Thousands and Ten Thousands of his Saints and Angels to *judge* the World, in Righteousness, and by the just Laws of his holy Gospel.

"Judgment, Brethren! a future Judgment at the Bar of Omnipotence, for the deeds done in the Body, good and bad—as the thought of it is awfully alarming, so we may well believe that it was the mention of it by St. Paul, according to those Laws of Righteousness, &c. which he had been demonstrating, that roused the Conscience of Felix, that made him *tremble* on his Tribunal, and wish to hear no more, or postpone the subject—"Go thy way for this time, "when I have a convenient season I will call for "thee."

What circumstances of the Resurrection and *last* Judgment, St. Paul might have mentioned before Felix, to put him into this trembling condition, the bounds of my present Discourse will not allow me

to inquire. But certain it is, that there is nothing in the whole course of human affairs, nothing that can enter the imagination of man, so great, so extraordinary as those *concluding* scenes, to which St. Paul had called the attention of *Felix*, *reasoning* on the necessity of a Life of Righteousness* and a Judgment to come; in order to be prepared for the last Advent of Christ our Saviour, and be able to stand the general Conflagration of the World we inhabit.

If we could figure to ourselves those scenes—the New Jerusalem shining high above us, Tophet flaming far below us; the glorious Judge ascending his Throne of Glory, with his Militant Thousands of holy Angels around Him; all Nations gathering before Him, which He separateth one from the other, as a Shepherd divideth his Sheep from the Goats; setting the Sheep on His Right Hand, and the Goats on His Left†, in awful expectation of that Sentence, which is to doom them to endless Happiness or Misery; if we could draw these pictures in our minds in true and lively colours, we should scarcely ever be able to attend to any thing else, or divert our imagi-

* The Character of Felix was a very bad one, for all manner of *unrighteousness*, as Tacitus informs us—*per omnem Sævitiam et Libidinem jus regium exercuit*—He practised all manner of *Cruelty* and *Intemperance*, in the Administration of the Government; thinking that he might commit (*cuncta Malefacta impune*) all kinds of Wickedness without Punishment; and therefore it is no wonder that St. Paul's arguments concerning a future Judgment and Punishments to come, made him tremble.—Josephus informs us that *Drusilla*, the wife of Felix, was no better than himself; that she deserted her husband King Isis, to marry a *Heathen Felix*, doing evil, and defying *the Laws of her Country*.

[*See Whitby's Commentary.*

† St. Matt. Ch. XXV.

nations from such awful subjects! For what can ever affect us in this world, if Heaven and Hell, all in motion—the greatest Glory united with the greatest Terror, have not this effect? For, however much this blessed JESUS has been despised on earth, and his Holy Doctrines, rejected of men; the day I speak of, will come—a Day, O Felix! when he shall shew himself to be the Son of God, with Power! For it concerns the honour of his Government, that there should be an Account and Judgment to come! In this world, all things come alike unto all men. There is *one* Event to the Righteous and to the Wicked, to the Clean and to the Unclean, to him that Sweareth, and to him who Feareth an Oath! But in that last Judgment, whereof I speak, Justice shall be done to every one; each doubtful case shall be cleared up, and the Ways of God vindicated to Man! All the present Mazes of Providence shall then be penetrated and laid open. Secret Wickedness, deep Disguise, Dissimulation and Guilt, shall then be unveiled! Concealed and persecuted Goodness shall be lifted up and *rewarded*, and flagrant Villainy *punished!*

As the Circumstances attending this last Judgment will be terrible, so will the Preparations for it be awfully alarming! When the Son of God rises from his Throne to come to Judgment, the whole world of invisible Spirits will attend his progress. At the Voice of the Archangel, and the Sound of the Trump of God—the Dead shall *hear*, and shall *rise* and marshal themselves, obedient to the summons. Those who lived some thousand years ago,

and those who live in the present day—the Mighty and the Weak, the Conquerors and Conquered; and Thou, O Felix! and thy *imperial Master*, Cæsar, and Alexander, and all the Names of *hoar Renown*, shall be crouded into one promiscuous innumerable Throng; while the Earth, as if wearied of its ancient inhabitants, for whose sake it had long *groaned* under the *Curse* of Heaven, shall sink under their feet, wrapt up in devouring Flame, and pass away with a great noise!

Now comes forth the Ancient of Days in all his Glory and his Father's Glory! Enrobed in a Cloud of Light which will eclipse all other *created* Light; His Head encircled with a *radiant* Bow, His Face brighter than the Sun's Glory, His Legs as Pillars of Fire, the eternal Book of the Councils of God, displayed on High, as His heavenly Banners, He rides forth sublime on the wings of the Wind; a fiery stream issues before him to clear his way. His Seat assumed, thus he opens the awful Process:—

"Hear, ye assembled nations! attend to the voice of your Judge, before whom all your thoughts and actions lie naked and open, from the Foundation of the World to the present Day!

"I divested myself of my Glory, which I had with the Father from eternity; and came down to preach the Gospel of Peace and Salvation to all the fallen Race of Man. I revealed to you a Scheme of atonement for Sin, and a method of Reconciliation to God. I opened the prospects of Life and Immortality before you; and I provided a supply of my Word and sound Doctrine to remain with you through every Age of

the World. I charged my holy Angels to minister unto you in Truth and Good. My Divine Spirit was ever touching your Spirits with all Holy Influences. I appointed your own Consciences as my Vicegerent within you, to be your constant Monitor and Guide.

" Come now, ye whose Souls can testify within you, that you have made some improvement of these advantages, and have repaired your failings, by speedy Repentance, and turning to my Divine Mercy—" Come ye in glorious Ranks, and be seated on my Right Hand! But ye who have neglected and despised all these advantages, who have trampled my Mercies under foot, and have counted the Blood of the Covenant, whereby you were to be sanctified, an unholy thing—Go ye to my Left Hand. Be ye divided from the faithful Multitude on my Right, as a Shepherd divides his Sheep from the Goats. To you, ye faithless, is reserved the Sentence of Condemnation, prepared for the Devil and his Angels, from the beginning of the World."

Such an account, on a subject so new and interesting, as a future arraignment of all the World for the deeds done in the Body, at the Bar of an Omnipotent All-seeing, Righteous Judge, it may be well believed, filled the Mighty Felix with terrible apprehensions. He Shook, he Trembled, he fell into dreadful alarm, as hath been noticed from the sacred Text before; and lest he should betray the dignity of his Rank and Office, and become *unmanned* on his Judgment-Seat, he was glad to frame an excuse, " Go thy way for this time, when I have a convenient season, I will call for thee!"

The vanity of such an excuse as this, I hope there will be little occasion to enlarge upon, after what I delivered on the subject, in a former discourse.

" A more convenient Season! To-morrow, and again to-morrow, or any succeeding portion of our time—these are not ours of a certain. Amidst the constant Monitors of the uncertainty of Things here—to keep, day after day, hanging on to-morrow; to behold our short Glass of Life ebbing and shaking to its last sands; Friend after Friend torn from our Bosoms; and yet we still defer our main chance—Oh! this is the height of all Infatuation!"—

My next, or ninth Discourse will be in part a continuation and conclusion of this great Subject of a future Judgment, as treated of by sundry of the most eminent Divines of our Church, and some learned foreign writers.

SERMON IX.

FIRST PREACHED JANUARY 12, 1794.

1 THESS. Chap. IV. Ver. 13—18.

MARVELLOUS is our curiosity in the days of our ambition and worldly glory, to search into the Records of Time for our Pedigree and the History of our Ancestors; and to emblazon our Coat of Arms with every Ensign of their Renown and laudable Achievements. The Soul, in particular, bears its part high in this work; always hankering after something *new*, and to *know* what it did not *know* before; especially concerning its own Origin, and the Origin of Unhappiness and Evil, in the Creation of God. Nor is this curiosity confined to what concerns *itself* only, but extends into the whole World of Spirits, and all that has befallen, or can possibly befal them! The sublime Burnett, has a stretch of Imagination on this subject, so bold, that I read it with a kind of trembling dread, which chills even Admiration!

" The History of Angels (says he), *good* or *bad*, " and the part they act in the Ministry of Heaven, " will engage our attention in another World; and " we even wish to pry into it while we sojourn in this

" World.—For my part, (continues he), I had rather " know the History of Lucifer himself, than of all " the Babylonian and Persian Kings; nay, than of " *all the Kings of the earth.* What was his Birth- " right before his Rebellion and Fall? What were " his Dominions? Where stood his imperial Court " and where was his Residence? How was he van- " quished, dethroned, deposed, cast down? For " what Crime or Cause, and by what Power? What " were those Wars in Heaven, and how carried on, " concerning which the incomparable Milton has " expended such a fund of sublime Imagination, and " Eloquence? By what means does this Infernal " Prince still uphold his Kingdom, and continue to " wage War against Heaven, even in his exiled state? " Who are his Confederates? What is his Power " over Mankind, and how far limited? What Check, " Change or Damage, did he sustain by the Coming " of Christ? and how did it affect or alter the pos- " ture of his affairs? What will be his last Fate and " final Doom; and whether he may ever hope for " Restoration, and a Re-instatement in the Favour " of God?"—On this last part Burnett ventures no decisive opinion of his own, in this place; but it may be gathered from his writings elsewhere, that he does not think such a Restitution impossible, or contradictory to the benevolent Plan of God, in the exercise of his creating and redeeming Love!—

The Soul (from the arguments already delivered, Sermons V, VI, page 70, and elsewhere) being now persuaded, though with much reluctance, of the necessity of parting with her dear companion, her Mor-

tal Bride, the Body, consoles herself with the assurance that the separation will be but for a short time, a moment as it were, compared to endless Duration; and that, in the meanwhile the Body shall not be injured by its sleep in the dust, but shall come forth again, new-clothed and dressed in the rich embroideries of Heaven and Immortality; more beautiful and refulgent by absence; " being like unto that " Chrystal, which purifying in its Bed of Dust, after " the Revolution of many Ages, is said to be turned " into the brightest Diamond." Nevertheless, the Soul, now left *alone* and without a Body, becomes greatly anxious, and inquisitive, concerning what may be its own Fate and Fortunes, during the *mean* or *middle* period, between Death and the Resurrection (the length of which it is not given man to know) for we must not believe in the Doctrine too commonly received, " of our Going Post from the Grave " to Heaven, because it is contrary to the Notion of " a Resurrection, and to the concurrent opinion of " all the Fathers; who, from Tradition, and from the " Conversation some of them had with our Saviour's " disciples, must have preserved some shadow of " this Doctrine, in their Writings, if it had been " spoken of or any way current, in their day."

This intermediate space of time, between the Grave and the Resurrection, when the Soul is to exist separate from its *inhumed* body, being allowed on all hands, the employment and place of abode of Souls during that Time can only admit of Two opinions, and be regulated by *two* kinds of Learning— *First*, of those who are guided by the Light of Nature,

and the Strength of their own Reason, commonly called the Heathen or Gentile Nations; and *secondly*, of those called Christians, who seek to derive Aid from divine Revelation.

Among the former, I consider the ancient Romans as the chief, and their great Poet Virgil has pointed out, and described, fit mansions, and proper Employments for them, in what are called the Elysian Fields, (Æneid, book VI;) and Monsieur Simon, (in a memoir, read before the French Academy of Sciences, under the title, *Dissertation sur les Lemures*), tells us, that " the Romans, according to Ovid and Apuleius, gave the general name of *Lemures* to departed Souls of every degree; but that they were distinguished into *two* different Species; the *one* harmless, benevolent, innocent and joyous; taking Pleasure in their Services to good men, and especially to the surviving Families of those who had been their Friends and Benefactors in Life;—whose houses they took under their Protection, and watched or guarded with particular care, by the name of *Lares*, or household Gods: The others were called *Larvæ*, a troublesome and mischievous kind of Sprites, who return from the grave only to make disturbances and excite quarrels among the Living.

As to the *second*, or more *modern* Class of Men, who seek aid from Divine Revelation, (and are generally called *Christians*), they are not very well agreed among themselves, and are also again subdivided into modern *Romans*, commonly called *Catholics*, and those called *Protestants*. The former have devised a place named *Purgatory*, " for the

departed Spirits, or Souls of their Dead; where they are to remain in a further state of Probation and Purification, till the Day of the Lord comes! They hold further, that the Prayers of good men upon Earth, as well as the Intercessions of Saints and Angels in Heaven, are effectual at the Throne of God, towards the Perfection of their Nature, and preparing them for Consummation in Glory and Happiness!"

The Abuse of this Doctrine, the gainful trade instituted, or engrafted upon it, by *Deceivers*, and those willing to be *deceived*, as I never thought it much worthy of an earlier attention in Life, I shall not think it worthy of a present discussion*, in a Sermon; or to detain such an enlightened Audience as is now before me on this occasion. It is enough

* The notes to my Sermons in general arise out of the texts, and contain illustrations which could not properly be delivered from the Pulpit, but are intended for the Closet. For example, the following notes to this Sermon, are only further illustrations of the main subject of it....the state of the Soul after its Separation from the Body by Death; till their Re-union at the Resurrection, and passing together through Judgment, to the untried and unexplored scenes of an Eternal World. That there is an *intermediate* space of time, between Death and the Resurrection, more than enough has been said to prove. It was the old Pythagorean doctrine taught by the Philosophers of many ancient Nations. It seems to be countenanced also by an authority *older* and more *sacred* still; I mean the Bible History, or story of the Woman, or Witch of Endor, (1 Sam. Chap. XXVIII), who had a familiar Spirit, that was permitted to wander in the night, betwixt Hades, the place of Departed Spirits, and this world. Moses, much older still, (Deut. XVIII, 10,) mentions them among the Jews.—But we will now go to the Gentiles, and particularly Pagan Rome; whose great Poet or Prophet, Virgil, (as hinted before), hath provided Elysian Fields, or places of abode and employment, for the Good among them; not neglecting places for the Bad also. Let us take a trip, or short tour, with him through those beautiful Fields. Plutarch says, it will

for me in this Sermon, to leave the Souls of the departed " Righteous (while their Bodies sleep in the Grave), in the Hand or holy keeping of God; and there shall no Torment touch them: In the sight of the Unwise, (and of them only), they seemed to

take but two nights and one day, and we shall have his Hero, ÆNEAS, for our Companion or Fellow-traveller, and a Sibyll or Prophetess for our Leader and Guide. She first shews him the place where the Path leading to the Mansions of the Good and Happy, divides from that leading to the abodes of the Unhappy and Miserable.—

Hic locus est, partes ubi se via findit in ambas:
Dextera quæ Ditis, magni sub Moenia tendit,
Hic iter Elysium nobis.——Lib. VI, l 540—42.

Virgil then first describes the crimes and various cases of the miserable, that nothing might remain to cloud our Joy, when we come to his beautiful description of the happy places of Elysium, and the characters of those Heroes and Worthies whom he places there. The period which he assigns to them in passing from the Grave to their Consummation in Happiness, is a Thousand Years, a period not different from that asserted by other writers, sacred and profane; if some of those writers did not take their hint from him, especially the Millenarians.

Has omnes, ubi Mille rotam volvere per Annos
Lethæum ad Fluvium Deus evocat agmine magno;
Scilicet immemores supera ut convexa revisant
Rursus, et incipiant in Corpora velle reverti.—Lib. VI. l. 748, &c.

Virgil first speaks of infants, those supposed newly Dead, " deprived " of sweet Life, out of the Course of Nature, snatched from the Breast, " and buried in an untimely Grave;" who, though they never *actually sinned*, and are not mentioned as the objects of Rewards or Punishments, are properly disposed of, at the entrance of those Mansions which he is about to describe, till their places within be assigned them. It also casts a Melancholy Solemnity over the scene, and interests the Mind in preparing for so grave a representation as he is to give, and for relishing its innumerable Beauties.—

" *Continuo auditæ voces, vagitus et ingens,*
" *Infantumque animæ flentes in limine primo;*
" *Quos dulcis vitæ exortes, et ab Ubere raptos,*
" *Abstulit atra dies, et funere mersit acerbo.*—l. 426—429.

Next to those, he mentions " such as had been condemned to Death " by *False Accusations.*"—*Falso damnati crimine mortis.*—l. 430; for which some of our Critics, with the learned Dr. Warburton at their head, have

Die, and their Departure is taken for Misery, and their going from us to be *Utter Destruction;* but they are in Peace; for though they be punished in the sight and estimation of men, yet is their Hope full of Immortality; and having been a *little* Chas-

censured him, as having given a place, in his Hades, or Mansions of the Dead, among other Sufferers, for innocent persons unjustly oppressed by Calumny and Slander. In the next ranks are placed Suicides, who although, free from Crimes, justly deserving death; yet, becoming sick of the Light, threw away their own lives, as Arrant Cowards.

" *Proxima deinde tenent mœsti loca, qui sibi letbum*
" *Insontes peperere manu, Lucemque perosi,*
" *Projicere Animas.*—l. 434, &c.

Near to the abodes of those, he places the Fields of Mourning, (properly so called), where, hid in remote by-paths, and covered in Myrtle-groves, those wander, whom Cruel Love, with his envenomed darts, consumes away, and whose cares Death itself could not relieve."

——*Quos durus Amor crudeli tabe peredit,*
Secreti celant calles, et myrtea circum
Silva tegit. Curæ non ipsa in Morte relinquunt.—l. 442, &c.

Virgil then sinks the Abodes of the Miserable twice as deep towards the Shades downwards, as the Prospect from the earth upwards to the ethereal Throne of Heaven, was before.

————" *Tum Tartarus ipse*
" *Bis patet in præceps tantum, tenditque sub umbras,*
" *Quantus ad ætherium cæli suspectus Olympum.*"—l. 577, &c.

And this he did to fill it with those who were Guilty indeed! And here we cannot but think we find the Model or Description, which warmed and expanded Milton's Imagination in his sublimely poetical account of the Fall and Fate of Lucifer and his associates, in his Paradise Lost, after their Rebellion against the Almighty God of Heaven and Earth. Here we refer to what Virgil writesc oncerning Earth's ancient Progeny—the Giants and young Titanian Brood, cast down with thunderbolts, to the profoundest depths of the new Abyss. The two sons of Aloeus, Otus and Ephialtes, whom Homer makes nine cubits broad, and nine ells high, when they were but in the ninth year of their age; and who attempted with impious hands to overturn the spacious Heavens; and thrust down Jove from his exalted Throne.

——" *Qui manibus magnum rescindere cælum*
" *Aggressi, superisque Jovem detrudere regnis.*—l. 583, &c

tized, they shall be a great deal Rewarded; for God proved them, and found them worthy for Himself;" (as it is set forth in the Book of Wisdom, Chap. III. Ver. 1, 2, 3, 4, 5.)

Thus likewise St. Paul, (2 Tim. Chap. I. Ver. 12),—" I am not ashamed; for I know whom I have believed; and I am persuaded that He is able to keep that which I have committed unto Him, against *that Day*. The crown promised to the Faithful Pastors is not to be bestowed on their separate Spirits, (1 Pet. Chap. V. Ver. 4.), until the Chief Shepherd shall appear, or until the Redemption of the

Here young Tityus, the foster son of the Earth, also lay overthrown, or cast down, whose body extended over *Nine whole Acres of Space*, and a huge *Vultur*, with her tortuous Beak, pouncing his immortal Liver and Bowels, as a fruitful source for unceasing punishments.—

" *Nec non et Tityon. Terrae omniparentis alumnum*
" *Cernere erat; per tota novem cui jugera corpus*
" *Porrigitur; rostroque immanis Vultur obunco*
" *Immortale jecur tondens, foecundaque poenis*
" *Viscera, rimaturque epulis, habitatque sub alto*
" *Pectore: nec fibris requies datur ulla renatis.*—l. 595, &c.

He next touches on other Crimes and other Punishments; such as of those slain for Adultery, and who joined in impious Wars against their Country; who, while life remained, had been at enmity against a Brother; had lifted a parricidal Hand, against a Father; who had wrought Deceit against a Client; or who heaped up their own ill-acquired Wealth, for self-enjoyment, without feeling for others.—

" *Hic, quibus invisi Fratres, dum vita manebat*
" *Pulsatusve Parens, et fraus innexa Clienti,*
" *Aut qui divitiis soli incubuere repertis,*
" *Nec partem posuere suis*———
" *Quique ob Adulterium caesi; quique arma secuti*
" *Impia, nec veriti dominorum fallere dextras;*
" *Inclusi poenam expectant.*——l. 608, &c.

Virgil lastly, wearied as it were with enumeration, lumps his Guilty, or takes them in the gross; mentioning only a few for the rest; as Sisyphus doomed, with perpetual Labour, to heave a huge and unwieldy Stone against the rising mount; Ixion bound to his ever-rolling wheel, stuck

Body from the Grave; when they shall receive a *Crown of Glory* that fadeth not away."

Thus it appears to be the true Scripture Doctrine, that the Souls of the Departed are not to be *consummated* in their *future* state of Happiness, or of Mi-

round with hissing Serpents; Tantalus held under the impending rock, striving to touch the cup which forever eludes his parched Lips; with the Lapithæ, Pirithous, and others, guilty of every enormous crime which imagination can suggest! Concluding this first part of his labour—

" Had I a hundred mouths, a hundred tongues,
" An iron voice and adamantine lungs,
" Not half the horrid scene could I disclose,
" Repeat their crimes, or count their dreadful woes.
" *Quid memorem Lapithas, Ixiona, Pirithoumque?*—l. 601.
———" *Ne quære doceri,*
" *Quam poenam, aut quæ forma viros fortunave mersit.*
" *Saxum ingens volvunt alii, radiisque Rotarum*
" *Districti pendent*———
" *Vendidit hic Auro Patriam*———
" *Hic Thalamum invasit Natæ, vetitosque hymenæos;*
" *Ausi omnes immane nefas, ausoque potiti.*
" *Non mihi, si Linguæ centum sint, oraque centum,*
" *Ferrea vox, omnes scelerum comprendere formas*
" *Omnia poenarum percurrere nomina possim.*——l. 614, &c.

Having finished this part of his work, Virgil begins his beautiful Description of the happy Parts of his Elysian Fields; and the Employment of the joyous and blessed inhabitants, whom he has seated there.

" Some exercise their limbs on grassy plains, in sports contend, and wrestle on the yellow sand. Some beat Harmony, in the mingled Quires of Dancers, and accompany the same with sacred hymns; while Thracian Orpheus, the chief Quirister and Priest of Apollo, in his long robe, leads the bands in melodious lays, through the *seven* distinguished notes of Music, and strikes the strings, now with his fingers, now with his ivory quill."

" *Pars in gramineis exercent membra palæstris;*
" *Contendunt ludo, et fulva luctantur arena;*
" *Pars pedibus plaudunt choreas, et carmina dicunt.*
" *Nec non Threicius longa cum veste sacerdos*
" *Obloquitur numeris septem discrimina vocum:*
" *Jamque eadem digitis, jam pectine pulsat eburno.*—l. 642, &c.

sery, until *re-united* to the Body at the Resurrection; and that during the *intermediate time* they are in the Keeping of God; which is enough for us to know, and all that is given us to know, in the present Life, on this deep and mysterious subject!

The Poet now hastens to conclude his description of magnanimous heroes, &c. by a picture of Happiness which nothing can exceed in nature or imagination. The remembrance of those scenes which most delighted men while alive, will still influence their spirits, when separated from the body by death. An army halting or resting for refreshment on a march, their accoutrements, camp equipage, arms, &c. carelessly, but safely, disposed of near them, and their beasts of burden, or of draft, feeding happily around them, is a pleasing, although a familiar sight to a Soldier—and thus Virgil describes the ghosts or spirits of his departed soldiers—"The arms and empty chariots of the Chiefs are seen at a little distance. Their spears stand fixed in the ground; and, up and down, their horses feed at large throughout the plain. The same passion or fondness, which they had for chariots and arms when alive, and the same delight in breeding and training up beautiful and shining steeds, which distinguished them when above ground, follow and are attached to them in their Elysian mansions under ground!

"*Arma procul, currusque virum miratur inanes:*
"*Stant terra defixæ hastæ, passimque soluti*
"*Per campos pascuntur Equi. Quæ gratia currum*
"*Armorumque fuit vivis, quæ cura nitentes*
"*Pascere equos, eadem sequitur tellure repostos.*—l. 651, &c.

The Poet, however does not employ all the inhabitants of his Elysian Fields in warlike exercises, sports and games, and the like. He brings up some chosen bands of worthies of the first rate, to close his description; namely, a band associated and made up of those who suffered, and bled, in fighting for their country.—

"*Manus, ob patriam pugnando, vulnera passi.*—l. 660.

Priests who preserved themselves pure and holy, amidst all the temptations of life.—

"*Sacerdotes casti, dum vita manebat.*—l. 661.

Pious and inspired Prophets and Poets, who taught or sung the sublime doctrines of Religion, and things worthy to be dictated by a God.

"*Pii vates & Phœbo digna locuti.*—l. 662.

With all those worthies of every age and nation, who were the benefactors of mankind, lovers of their country, and improved the lot of life,

Having now disposed both of the Souls and Bodies of the Dead, to the Keeping of God, until the Last Renovation of Nature, we follow our Apostle to a new face of things; and may God, the Father of Light and Love, scatter the dark and doubtful before us, and leave us to a clear View of his Heavenly Truth!

We left the Apostle in our last Sermon at the close of his Peroration, in that critical moment of his Defence, when he had brought his arguments to bear with their full strength on the Conscience of his *Trembling Judge;* praying to hear no more at that time and Promising to send for him at a *more convenient* Season—Poor and idle excuse! Oh! that all men, instead of waiting for a more convenient season, would, in the present fleeting moment, which is all we can call our own, look forward to that awful period referred to by the Apostle, and place themselves, in imagination at least, before the tribunal of Christ, in the sight of assembled men and angels, and ask themselves seriously, how they are to plead their cause, and answer such questions as the following, at *that Day:*—

by the invention of useful arts, and constant endeavours to do good, and to communicate happiness to the world around them.—

" *Inventas aut qui vitam excoluere per artes;*

" *Quique sui memores alios fecere merendo.*—l. 663, 664.

The temples of all these, Virgil binds with white garlands, and distinguishes them among the happy in Elysium.

" *Omnibus his nivea cinguntur tempora vitta.*—l. 665.

And Cicero had sanctioned what Virgil has here doomed to them:—It is my belief, dear Scipio, that there are select Mansions, set apart in heaven, where the benefactors of mankind, those who have *saved*, or enlarged the interests of their country will enjoy everlasting happiness. " *Omnibus (sic habeo, Africane) qui patriam conserverint, auxerint, certum* " *esse in Coelo definitum locum ubi, beati, ævo sempiterno fruantur.*" Somn. Scip.

" Did I, when in the world, fix all my happiness on what I then possessed? Did I, hardened and secure, put off my everlasting interests from day to day, without seeking unto Christ, as my supreme good, and never-failing refuge, from every storm *within* and *without?* If I did, where can I look for safety and protection, but from Him whom I have rejected and scorned, and whose saving Blood I counted an *unholy* thing? If I flattered myself in successful guile and deep dissimulation; if my deeds were *evil* and I shunned the light; if I wrapt them in sevenfold darkness, to hide them from the sight of men; where, oh! where shall I hide them in that Day from the searching eye of all-avenging Justice?

On the Gospel scheme of Salvation then, and on the merits of Redeeming Love, producing a life of Righteousness, Temperance, and all Evangelic Virtues, be my whole hopes fixed!

The time is coming, as our Apostle reminded Felix, in his short sketch of a *Judgment to come*, when this world itself, and all that we can trust in it, shall be no more; and of the things that now are, not a wreck shall be left behind. The immortal Soul of man shall be the *sole* survivor, and the consciousness of a life well-spent, and of being accepted in Christ Jesus will be her only supports; and, therefore, he who would wish to have his Soul established on any future good, and to sing a *requiem* to doubts and perplexities, must not put off to a more convenient Season; but seize the present hour, keeping in stedfast view that everlasting Day, which shall give all in fruition, and leave no morrow to succeed. For—

"The Sun himself, and all things *earthly*, shall fail and pass away; but divine Love and Charity, heavenly Virtue and Goodness, like the Soul in which they dwell—these shall be Immortal; and when all things else shall fail, they shall only begin to grow and flourish, reverting to their Fountain God, to be fed by the streams of Joy which flow at His Right Hand, and never to be separated from Him, but to mix and rejoice in the boundless source of His parental and eternal Love! Even so! may we all be admitted to taste and to know that His Goodness is thus shed around Him, and endureth forever and ever! Amen!

SERMON X.

FIRST PREACHED, JANUARY, 1794.

1 THESS. Chap. IV. Ver. 13—18.

But I would not have you ignorant, Brethren, concerning them which are asleep, that ye sorrow not, even as others which have no Hope.—For if we believe that JESUS died and rose again; even so, them also, which sleep in JESUS, will GOD bring with him, &c.

THE Separation of the Soul from the Body at Death, the commitment of the Body to the Grave, and the certainty of its being *raised again* from the Dead, and of their being re-united at the last day—the State and Employment of the Soul, or Spiritual Part, during the *intermediate* space of Time, between its Separation *from*, and Re-union *with*, the Body; the Guesses, Conjectures and Divinations of many of the greatest Pagan Writers and Philosophers on this subject, with the doctrines of the different Sects of Christians concerning the same;—the Dissolution of this World and a Judgment to come—these have been the interesting topics of sundry of my last foregoing Sermons. Virgil and Cicero have been my chief Guides among the Pagan Writers; and the illustrious St. Paul has illuminated and directed my Way, among the *mazy* and *thorny* Paths of the Christian Expositors and Theologists.

We left St. Paul, in the last Sermon, proving and defending the great truths of the *Christian Revelation*, concerning a *Resurrection* and *Judgment* to come, before Felix, a Roman Governor, trembling at the novelty of the doctrine, and, especially, at the amazing grandeur of his description of some of the circumstances of the last Judgment. Great indeed is the subject, and difficult for *Man* to do it any justice. "For certainly (says the sublime Burnet) there is nothing in the whole course of Nature, or of Human Affairs, so great and extraordinary, as the two last scenes of them; the Coming of our Saviour, and the Burning of the World! If we could draw a true Picture of them in our Minds, we should scarce be able to divert them from our Imagination, or attend to any Thing else; for what can more affect us than the greatest Glory that was ever visible upon Earth, and at the same time the greatest Terror—a God descending at the Head of an *Army of Angels*, and a Burning World, under his Feet?"

"These things are so remote from the ordinary Thoughts and Conceptions of Man, that he has no Language to express them in, no ideas that can reach them, and no comparisons by which he can illustrate them"—Earthquakes, Volcanos and fiery Eruptions can lend but feeble Aid, even when described by the ablest human pen, with all their circumstances of terror, and foreboding signs in the *Earth* and in the *Air* and in the *Sea*, which are their *Forerunners!* We may take, as a Specimen, that great *eruption* of Vesuvius, in the time of *Titus Vespasian*, recorded

fully and faithfully by Dion Cassius, B. 66;* one of the best *Roman* Historians. But although these

* "As a prelude to this awful Phenomenon, there were strange sights in the air, and after that followed an extraordinary drought. Then the earth began to tremble and quake; and the concussions were so great, that the ground seemed to rise and boil up in some places; and, in others, the tops of the Mountains sunk in, or tumbled down; at the same Time, great Noises and Sounds were heard; some subterraneous, like thunder *within* the Bowels of the Earth, others above *Ground*, like Groans, or Bellowings, *Mugitibus similes*;—[*Mugiti* signifies literally, the *Lowings* or *Bellowings* of cattle, or of the *Monoceros* or *Sea-Calf*]. The vast Ocean or Sea roared; the whole Heavens were convulsed and made a fearful Noise, succeeded by a sudden and mighty Crack, as if the Frame of Nature had broke, or all the Mountains of the Earth had fallen down at once.

"At last Vesuvius burst, and threw out of its Womb, first huge Stones, reaching to its highest Top; then an immense Quantity of Fire and Smoke, darkening the Air, and hiding the *Sun* as if in a total eclipse. Day was turned into Night, and Light into Darkness; and the frightened People, supposed the Giants were again assailing, or preparing for war, against Heaven; many superstitiously *fancying* that they saw the shapes and images of *Giants* in the Smoke, and heard the Sound of their Trumpets: while others imagined that the world was either returning to its primitive Chaos, or about to be wholly consumed with fire. Amidst this universal confusion and consternation, men (not knowing where to be safe) run, some *Out* of their Houses, *into* the High-ways and Fields; and some, from the fields, back again *Into* their houses. In like Manner, some of those who were on the Waters, or at Sea, hastened to the dry Land, and others who were on the *dry Land* endeavoured to get out to Sea; each one thinking that any place was *safer* than that where he was.

"Together with those grosser masses of matter which the mountain vomited forth to its very Top, and over all the neighbourhood, there was thrown such a prodigious quantity of ashes, as covered the Land and Sea, and darkened the air round about; and (besides other Damages) the Birds, Beasts, Fishes and Cattle, with Men, Women and Children, were destroyed; and moreover, two entire Cities, Herculaneum and Pompeios, were overwhelmed, and buried under a deluge of ashes, as the people were sitting in the theatre; nay these ashes were so copious, and cast about in all directions, that they were carried by the winds across the *Mediterranean*, into *Africa*, *Egypt and Syria*; so as to cover the land with a sudden Darkness, and to astonish the people to such a degree, that not

grand natural phenomena may aid the Imagination, and make deep Impressions on the Mind, they cannot (as hath been just hinted) create Expression, or give us Language adequate to the mighty theme. This is above all other Language, except that of the *sacred Scriptures* and the *inspired* writers. It hath been observed of the most eloquent Writers, that, however bold and sublime on other subjects, yet when they come to speak of the ways of Providence, and the mysterious and marvellous *things of God*, they seem to be oppressed and sunk down with Doubts and Difficulties, and to labour for Expression.

But not so the *inspired Penmen*. Always Majestic and equal to their Subject, they *rise* with their *rising Theme*, and reach the very Summit of Loftiness on *sacred* Subjects, as they require. All that is grand or beautiful in other writers, is scarcely seen or felt or heard, when brought to a Comparison

having heard of the eruption of *Vesuvius*, they apprehended the Heavens and the Earth were coming together, and the Sun falling down, and the Earth rising up to take its place above." Thus far the Roman Historian.

But if the eruption of one fiery mountain (*continues Burnet*, from whom a great part of this note is collected) could occasion such convulsions and disorders in nature, and such alarms and terrors among the people within its reach: suppose all the Volcanos on the whole earth should be prepared and set to a proper Time, (and that Time being come, and the signal given from God;) they should begin to play at once, and all those *fiery* Mountains burst out together, and discharge themselves in Flames of Fire, throwing up hot burning Stones, and Streams of flowing Metals and Minerals—and if we add to these Appearances on *Earth*, the Appearances in the *Heavens*, the Judge descending, the Trumpet sounding, and the universal Dread of nations—Yet all this would not be a full Description; and we must return to the Language and Descriptions of Scripture.

with the mighty Images, the Pomp of Description, and loud Thunder of Eloquence, wherewith the *inspired* writers usher in the preparations for the *last Judgment*, describe the Resurrection of the Dead, and the Dissolution of the Things we now see. The Inequality of human Talents to this subject, and our Need of Scripture-aid, are matters confessed by Burnet himself; whose Powers and Strength of Mind, in describing the *Great*, the *Marvellous*, and the *New* in things, was never exceeded by those of any man. " 'Tis " our unhappiness, says he, to be so much used to " trifling things in this life, that when any thing Great " is represented to us, it appears *fantastical*, the idea " of some visionary and contemplative Brain. I will " not venture, therefore, without premising Grounds " *out of* Scripture, to write concerning this glorious " appearance of Christ's coming to *Judgment*. As " to the Burning of the world, I think we have already " laid a foundation sufficient to support the highest " description that can be made of it; but the Coming " of our Saviour, being wholly out of the way of Na- " tural Causes, it is reasonable that we should take " all Directions we can from Scripture, that we may " give a more fitting and just account of that sacred " pomp."

In the investigation of Scripture for aid in the description of this last *coming* of Christ, and a future judgment, we shall find that the subjects were not all *at once*, but *gradually* opened unto man. The full blaze of such *light*, poured upon him *instantaneously*, would have been too much for his weak organs; and the Almighty, in his wise Economy and Dispen-

sation of heavenly Light to *Man*, by his divine Providence, directed the matter otherwise.

The Prophets indeed gave some hints concerning the perishable Nature of this World, and its Dissolution by Fire; but they were very slight hints, and only as *Smoke* and *Sparks* of Fire, seen at a great distance—*(fumum aliquem, et Scintillas perituri Mundi, quasi longinquo conspicere.)* The Apostles beheld it as if near at hand, and in more full view *(aut comminus, & de proximo, viderunt Flammas;)* but St. Peter, especially,* describes it as if he was standing close at hand, and saw with his eyes the raging Fire, and the *burning* World; in the very act of Dissolution, and passing away from the sight.—"The Day of the Lord," for so the Day of Judgment is distinguished from all other Days in Scripture—"*The Day of the Lord* will come, as a Thief in the "Night; in the which the Heavens shall pass away "with a great noise, and the Elements shall melt "with fervent heat; the Earth also and the works "that are therein shall be burnt up;" [wherefore] "in all holy conversation and godliness, let us be "looking for, and hastening unto the coming of that "*Day of God*, wherein the Heavens being on fire "shall be dissolved, and the Elements shall melt with "fervent heat." And he goes on to mention what is to follow this *final* Dissolution of the old world by fire—"Nevertheless we, according to his promise, "look for *new* Heavens, and a *new* Earth, wherein "dwelleth Righteousness."

* 2 Pet. Ch. 3. Ver. 10—12—13.

Now, as we have just said that the holy Scriptures gave only gradual openings of those great events, first darkly, and then with greater light, let us examine some of those Scripture Texts on this *Subject*, in the order of place, in which they stand in the Bible; beginning with the Writings of Moses, and reaching down, through the writings of the Prophets, Evangelists and Apostles, to the Revelation of St. John; a period of about Two thousand Years. We begin with—

1st, Moses. Now, what has been relied upon from him, by some great men, as *prophetical* of the Dissolution of the World by Fire, and by others treated only as a Threatening or Denunciation of *temporary* evils upon the Jews for their Disobedience of God, and Disregard of his holy Commandments, is taken from Deuteronomy (Chapter 32. Ver. 22). "A Fire "is kindled in mine Anger; and it shall burn unto "the lowest Hell, and shall consume the Earth with "her Increase, and set on Fire the Foundations of "the Mountains."

2dly, David. "On the Wicked he shall rain Snares, Fire and Brimstone, and an horrible Tempest;" (Ps. xi. 6.) "Our God shall come, and shall not keep silence; a Fire shall devour before him, and it shall be very tempestuous round about him—He shall call to the Heavens from above, and to the Earth, that he may *judge* his people—Gather my *Saints* unto me, those that have made a covenant with me by Sacrifice," (Ps. l. 3, 4, 5.)—"Clouds and Darkness are round about him: Righteousness and Judgment are the habitation of his Throne. A Fire goeth before Him, and burneth up his Enemies round

about; his Lightnings enlightened the World, the Earth saw and trembled, the Hills melted like Wax at the presence of the Lord, at the presence of the Lord of the whole Earth," (Ps. xcvii. 2, 3, 4, 5.)—" Of old hast thou laid the Foundation of the Earth, and the Heavens are the work of thy hands—they shall perish, but thou shalt endure; yea, all of them shall wax old like a Garment, as a vesture shalt thou *change* them, and *they shall be changed;* but thou art the *same*, and thy years shall have no end." (Ps. cii. 25, 26, 27.)

3d, Isaiah.* " Behold the Day of the Lord cometh—The stars of the Heaven, and the constellations thereof, shall not *give their light: The Sun* shall be darkened in his going forth, and the Moon shall not cause her Light to shine." " Fear† and the Pit, and the Snare are upon thee, O *inhabitant* of the Earth! It shall come to pass, that he who fleeth from the Noise of the Fear, shall fall into the Pit; and he that cometh up out of the midst of the *Pit*, shall be taken in the *Snare;* for the Windows from on high are open, and the Foundations of the Earth do shake; the Earth is utterly broken down—the Earth is clean dissolved—the Earth is moved exceedingly—the Earth shal reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall and not rise again"---" And‡ all the host of heaven shall be dissolved, and the Heavens shall be rolled together as a Scroll; and all their Hosts shall

* Isaiah, Ch. xiii. Ver. 9, 10.

† Ch. xxiv. Ver. 17, 18, 19, 20.

‡ Ch. xxxiv. Ver. 4. 8, 9, 10.

fall down as the leaf falleth off from the Vine, and as a falling Fig from the Fig-tree. For it is the Day of the Lord's Vengeance, and the Year of Recompences for the Controversy of Zion. And the Streams thereof shall be turned into Pitch, and the Dust thereof into Brimstone, and the Land thereof shall become burning Pitch. It shall not be quenched Night nor Day; the Smoke thereof shall go up forever." "Then the Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously."*

"Lift† up your eyes to the *Heavens*, and look upon the Earth beneath; for the Heavens shall vanish away like Smoke, and the Earth shall wax old like a Garment, and they that dwell therein shall *die* in like manner; but my Salvation shall be forever, and my Righteousness shall not be abolished. Behold‡ I create *new* Heavens, and a *new* Earth, and the *former* shall not be remembered, nor come into Mind---Behold‖ the Lord will come with Fire, and with his Chariots like a Whirlwind, to render his anger with Fury, and his Rebuke with *flames* of Fire."

4th, Daniel. "I beheld** till the Thrones were cast down; and the Ancient of Days did *sit*, whose Garment was white as Snow, and the Hair of his Head like pure Wool---his Throne was like the fiery flame, and his Wheels as burning Fire---a fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand

* Isaiah, Ch. xxiv. Ver. 23. † Ch. li. Ver. 6. ‡ Ch. lxv. Ver. 17.
‖ Ch. lxvi. Ver. 15. ** Dan. Ch. vii. Ver. 9, 10. 13, 14.

times ten thousand stood before him---the Judgment was set and the books were opened---I saw in the *Night-Visions*, and behold one like the Son of Man came with the Clouds of Heaven, and came to the *Ancient of Days*, and they brought him near before him; and there was given him Dominion and Glory and a Kingdom, that all People, Nations and Languages should serve Him. His Dominion is an everlasting Dominion, which shall not pass away; and his Kingdom that which shall not be destroyed."

5th, Zephaniah.* "Neither their Silver, nor their Gold shall be able to deliver them in the Day of the Lord's Wrath; but the whole land shall be devoured by the *Fire* of his jealousy; for he shall make even a speedy Riddance of all them that dwell in the Land; for,† saith the Lord, my determination is to gather the Nations, that I may assemble the Kingdoms to pour upon them mine Indignation, even all my fierce Anger; for all the Earth shall be devoured with the *Fire* of my Jealousy."

6th, Haggai.‡ "For thus saith the Lord of hosts---Yet once, it is a little while, and I will shake the Heavens and the Earth and the Sea and the Dry Land; and I will shake all Nations, and the desire of all nations shall come."

Thus far I have collected the chief texts on the subject before us, from the *Old Testament* and the *Prophets;* and although they do not all speak so directly as Isaiah and Daniel concerning the *last* Judgment, and a dissolution of this Earth by Fire; yet all

* Zeph. Ch. i. Ver. 18. † Ch. iii. Ver. 8. ‡ Hag. Ch. ii. Ver. 6.

of them have some reference to this last and great Catastrophe of the world by Fire; and, as it was expressed before, shew at least the smoke of it, although at a great Distance. They yield, at the same time, a Specimen of the Scripture-Language, from the *Old Testament*. We proceed now upon the same plan, and upon the same subject, to collect *Texts*, or *Specimens* from the New-Testament.

1. St. Matthew.* "As therefore the tares are gathered and burned in the *Fire;* so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a *Furnace* of Fire; there shall be wailing and gnashing of Teeth. Then shall the Righteous shine forth as the Sun in the Kingdom of their Father." For† verily, as it is promised by our blessed Saviour, "ye which have followed me in the Regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon *twelve* thrones, judging the *twelve* Tribes of Israel." "Heaven‡ and Earth shall pass away, but my word shall not pass away. But of that day and hour knoweth no man; no, not the *Angels* of Heaven, but my Father only." St. Matthew's description of the last judgment [Chap. xxv, from verse 31 to the end of the chapter,] is so well known, that it need not be inserted here.

* Mat. Ch. xiii. Ver. 40, 41, 42, 43.

† Ch. xix. Ver. 28.

‡ Ch. xxiv. Ver. 35, 36. See the same words in Mark, Ch. ix. Ver. 31, 32. as quoted above, from Mat. Ch. xxiv. Ver. 35, 36.

2. St. Paul, a blessed *Martyr* for his Testimony to the Doctrine of the Resurrection and last Judgment, also thus speaks---" If* the Spirit of him that raised up Jesus, dwell in you, he that raised up Christ from the Dead, shall also quicken your Mortal Bodies, by his Spirit that dwelleth in you--- I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us---For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the Adoption, to wit, the Redemption of our Body---persuaded that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord." " Every† man's work shall be made manifest. For the Day shall declare it, because it shall be revealed by *Fire*, and the fire shall try every man's work of what sort it is." St. Paul's whole 15th chapter, to the Corinthians, will admit of no abstract, and is to be read only entire. It is a beautiful proof of what the *Christian Religion* depends upon, as its chief Basis; namely, the *Certainty* of the Resurrection of the Body of Man, and its Re-union with the Soul (in order to make the complete man for Judgment) founded upon the Certainty of Christ's Resurrection. St. Paul's

* Rom. Ch. viii. Ver. 11. 18. 22, 23. 38, 39. † 1 Cor. Ch. iii. Ver. 13.

Doctrine on this subject, is contained in the text to these Sermons,* and is fully stated therein.

3. St. Peter. "The answer† of a good conscience towards God (saith this apostle) doth now save us, by the Resurrection of Jesus Christ, who is gone into Heaven, and is on the right Hand of God, Angels and Authorities and Powers being made subject unto Him."---"*By the Word of God*‡ *the Heavens were of Old, and the Earth standing out of the Water and in the Water, whereby the World that then was, being overflowed with Water, perished. But the Heavens and the Earth, which are now, by the same word are kept in store, reserved unto Fire against the Day of Judgment and Perdition of Ungodly men---The Day of the Lord will come as a Thief in the Night, in the which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also, and the works that are therein, shall be burned up---Nevertheless, we, according to his promise, look for New Heavens and a new Earth, wherein dwelleth Righteousness.*"

4. Revelation of St. John. In this book, although there are many dark and mysterious passages; yet it comes closely, (as was above said of St. Peter) to the End or Consummation of things, nay into the very midst of their final Catastrophe, in language clear, and of unparalleled Grandeur, as in the following descriptions of Death, &c. "**And I looked, and behold a *pale* Horse; and his name that sat on him was

* 1 Thess. Ch. iv. Ver. 13---18.
† 1 Peter, Ch. iii. Ver. 21, 22.
‡ 2 Peter, Ch. iii. Ver. 5---13.
** Rev. Ch. vi. from verse 8, to the end of the chapter.

Death, and Hell (or the Grave) followed with him; and Power was given unto *them*, over the fourth part of the Earth, to kill with Sword, and with Hunger, and with Death, and with the Beasts of the earth---and I saw under the Altar the Souls of them that were *slain* for the Word of God, and for the Testimony which they held; and they cried with a loud voice, saying---How long, O Lord, holy and true, dost thou not judge and avenge our Blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their Brethren that should be killed, as they were, should be fulfilled. And I beheld, and lo! there was [there followed] a great Earthquake, and the Sun became black as Sackcloth of Hair, and the Moon became as Blood; and the Stars of Heaven fell unto the Earth, even as a Fig-tree casteth her untimely Figs, when she is shaken of a mighty wind; and the Heaven departed as a Scroll when it is rolled together, and every mountain and island were moved out of their places; and the Kings of the earth, and the Great men, and the Rich men, and the chief Captains, and the Mighty men, and every Bond-man, and every Free-man, hid themselves in the Dens and in the Rocks of the Mountains; and said to the Mountains and Rocks--- *Fall on us*, and *hide* us from the Face of Him that sitteth on the Throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" " And* I saw another

* Rev. Ch. x. Ver. 1---6.

mighty Angel come down from Heaven, clothed with a Cloud, and a Rain-bow was upon his Head; and his Face was as it were the Sun, and his Feet as Pillars of Fire; and he had in his hand *a little book open;* and he set his *right* Foot upon the Sea, and his *left* Foot upon the Earth; and cried with a loud Voice, as when a Lion roareth, and when he had cried, seven Thunders uttered their Voices; and when the seven Thunders had uttered their Voices, I was about to write; and I heard a voice from Heaven, saying unto me, seal up those things which the seven thunders uttered, and write them not. And the Angel which I saw stand upon the Sea and upon the Earth, lifted up his hand to Heaven and Sware, By Him that liveth forever and ever, who created Heaven and the things that therein are, and the Earth and the things that therein are, and the Sea and the things which are therein, *that there should be Time* no longer!*" " And I saw another † Angel fly in the midst of Heaven, having the everlasting Gospel to *Preach* unto

* *Lowman*, in his interpretation of these words---" *Time shall be no longer*"---clearly refers them to the *last times*---the End of things, viz. the Resurrection and last Judgment; when the Mystery of God, and the several Dispensations of Providence towards the *Church militant* on earth, shall be fully accomplished, or brought to an end---This prophecy, of John, as quoted just above, in the body of the Sermon " I saw the dead, &c." confirms this. " A series of prophecy, says Lowman, which thus reaches to the Resurrection, the last Judgment and the dissolution of the world, must certainly reach the period of duration, when Time (as it now is) shall be no more." Many of the prophecies of the Old Testament, have a double reference, will bear a double interpretation, and may have a double accomplishment, one near at hand, the other more remote, approaching even to the last day or end of time.

† Rev. Ch. xiv. Ver. 6, 7.

them that dwell on the Earth, and to *every Nation and Kindred and Tongue and People;* saying with a loud voice---Fear God and give Glory to him, for the Hour of his Judgment is come; and worship Him that made Heaven and Earth and the Sea and the Fountains of Waters." "Behold* I come as a Thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." "And† I saw an Angel come down from Heaven, having the Key of the bottomless Pit, and a great chain in his hand, and he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless Pit, and shut him up, and set a seal upon him, that he should deceive the nations no more"---But what comes more immediately to our purpose, is to shew, in John's own words, that this prophecy extends to the last day; for after shutting up the Devil *for a season*, our misterious prophet in this very chapter, brings him back again at the last day, to receive his *final* Retribution---"And‡ the Devil that deceived the Nations, was cast into the lake of Fire and Brimstone, where the Beast and the false prophet are, and shall be tormented Day and Night, *forever* and *ever!* And I saw a great *white* Throne and him that sat on it, from whose face, the Earth and the Heaven fled away, and there was found no place for them; and I saw the Dead, small and great, stand before God; and the books were opened; and another book

* Rev. Ch. xvi. Ver. 15. † Ch. xx. Ver. 1---3.

‡ Rev. Ch. xx. Ver. 10, to the end of the chapter.

was opened, which is the *Book of Life;* and the dead were *judged* out of those things which were written in the books, *according to his works;*—And the *Sea* gave up the *Dead* which were in it, and *Death* and *Hell* [*Hades* or the *Grave*] delivered up the Dead which were in them, and *they were judged every Man according to their Works;* and Death and Hell, or the Grave were cast into the Lake of Fire. This is the second Death: and whosoever was found *not written in the Book of Life*, was cast into the Lake of Fire."

St. Paul, as it is set forth in the eighth Sermon, gave Felix a Sketch only of some of the most alarming Circumstances of the Dissolution of this World and the last Judgment; leaving us with a *Wish* that he had given us a more full Description, in one connected View, since no *Language* (but that of Scripture and the *inspired* Writers) is equal to the Mighty Theme. This led me, as above, to collect the chief of those Scripture Texts which relate to those subjects, according to the order in which the writings of the authors, stand in the *Bible;* beginning with Moses, and extending down to the *revelation* of St. John; out of which a short description might be taken, *wholly* or very nearly in the words of *Holy Writ.* This hath been attempted as follows.

" 'Tis Midnight!* deep, still and dreary midnight. For that *great day of the Lord* shall come

* The Sermon from which this description is copied, was first delivered in Trinity Church, New-York, more than 47 years ago, viz. on Christmas Day, 1755, intended to be as nearly in Scripture Language as possible. The Reader will judge what difference the long period of

as a *Thief* in the Night; when all is hushed in Security and ease. 'Tis as if Darkness and Silence had resumed their ancient reign. On this side, on that, an universal Slumber has sunk the unsuspecting world into deep repose. The very Sons of *riot* lean the exhausted head after the foul debauch, and tired nature enjoys a temporary respite. Even the usual watch of night slumbers on his post, and not a single thought is loose, save those airy dreams that sport on wildered fancy. Or if it be not Midnight---*palpable* and *visible darkness* to all (nor can it be, while the Sun goes round and dispenses his *alternate supplies* of *light* to the different nations upon Earth); yet it is the Midnight of the Mind---the unguarded hour of the Soul, when it is engaged in every thing else, except the *one thing needful!*" 'Tis when the lamps of men are without Oil; and when, like the *foolish Virgins*, they are not looking for the Coming of the Bridegroom!

But behold! the *warning Angel* descends from Heaven. A Cloud is his garment---a Rainbow encircles his head---his face is as the Sun's Glory, and his feet as pillars of fire. He holds in his hand a *little book open*, which is the Registry of God, and contains the Councils of the Creator; he sets his *right* Foot upon the *Sea* and his *left* Foot upon the Earth; and he lifts up his [other] hand unto the Heavens; and with a voice loud as when a lion roareth, and in the midst of seven thunders, Swears---

47 years, will make in the compositions of a man; but it being part of the Author's works, and always designed for the Press, this was considered as the proper place.

By him who liveth forever and ever, who created Heaven and the things that therein are, and the Earth and the things that therein are, and the Sea and the things which are therein---Swears! What does he Swear after this most alarming introduction? Swears, "That there should be Time no longer" that the Sun and the Seasons, and the Succession of Day and Night, and all the things that *now are*, should *cease to be*, and should be swallowed up, and lost in the vast unfathomable Abyss of Eternity!

Thus assured of the Death of Time, and the Dissolution of this world, let us approach in the fear of God, and guided by his word, to attend and describe their awful Funeral! For, Hark! the invitation is given, and the summons announced by another Angel, even an Archangel, whose mighty voice, and the loud *sound* of the trump of God shake the earth from Centre to Pole---

"Awake! Awake! ye that dwell in dust, and come to Judgment! Hear O ye dry bones the word of the Lord, and come together from the four winds!"

It is done! the dry bones hear and obey. In the dark mansions of every grave and charnel-house, a noise and shaking is heard, while the bones come together, bone to his bone, at the Almighty summons; Lo! the sinews and the flesh come upon them, and the skin cover them above, but there is no *Breath* in them. Yet, Lo! again the Lord speaks and commands---"Come from the four winds, O *Breath!*" and the breath comes! they live, and stand upon their feet, an exceeding great army, and turn their new-opened eyes to the Heavens---But the Hea-

vens!---Where are they? they are gone, fled away, and their place is filled with prodigies, and wonders and appearances stupendously great.

For Lo! Conspicuously glorious, the Ancient of Days comes forth from his clouded pavilion. His throne is fixed, and he doth sit upon it---Before it appears a sea of glass like unto chrystal. His garment is white as snow, and the hair of his head like the pure wool. *Thousand* thousands minister unto him, and ten thousand times ten thousand stand about him. And now they proceed with a mighty shout and the sound of the trumpet. A fiery stream issues before him to clear his way, and his chariot wheels appear as a living blaze. The new-raised dead start from the tremendous prospect with surprize, and turn their eyes from the Heavens back to the Earth---but the earth! where or what is it? Its whole face is one wide ocean of smoke and flame. It reels to and fro---*it staggers like a drunken man*, and totters to its lowest foundations. The sea and the waves roar. Every island is moved from its place; and the works of art, the labour of ages, are buried in one undistinguishable ruin.* Nor these alone---The

* It may be agreeable to the reader to peruse the following grand description of the celebrated Dr. Young, taken from the same passages of scripture. See his poem entitled the Consolation—Night Thoughts, the 9th or last night.

> At *midnight*, when mankind is wrapt in peace
> And worldly fancy feeds on golden dreams;
> To give more dread to man's most dreadful hour—
> At *midnight*, 'tis presum'd, this pomp will burst
> From tenfold darkness; sudden as the spark
> From smitten steel; from nitrous grain the blaze.

mountains and solid rocks, melt as wax before the fire; nay the proud *hills* themselves, that were of old, dissolve away like the snows upon their hoary tops; and the whole fabrick of *nature* sinks beneath the astonished nations. All faces are turned into paleness; and, on every side, the voice of Anguish and Guilt is heard, wishing to disappear with the Earth,

Man starting from his couch shall sleep no more!
The day is broke, which never more shall close!
Above, around, beneath, amazement all!
Terror and glory join'd in their extreme!
Our God in grandeur, and our world on fire!
All nature struggling in the pangs of death!
Dost thou not hear her? dost thou not deplore
Her strong convulsions, and her final groan?
Where *are we now?* Ah me! the ground is gone,
On which we stood—Lorenzo! while thou may'st,
Provide more firm support, or sink forever!
Where? How? from whence? vain hope! it is too late!
Where, where, for shelter shall the *guilty* fly,
When consternation turns the *good man* pale?
Amazing period! when each mountain height
Out-burns *Vesuvius;* rocks eternal pour
Their melted mass, as rivers once they pour'd.
Stars rush; and final ruin fiercely drives
Her ploughshare o'er creation! while aloft,
More than astonishment! if more can be,
Far other *Firmament* than e'er was seen,
Than e'er was thought by man! far other stars!
Stars animate, that govern these of fire—
A swift *Archangel,* with his golden wing,
As blots and clouds, that darken and disgrace
The scene divine, sweeps Stars and Suns aside!
And now, all dross remov'd, heaven's own pure day
Full on the confines of our Ether, flames.
While (dreadful contrast!) far, how far beneath!
Hell, bursting, belches forth her blazing seas,
And storms sulphureous; her voracious jaws
Expanding wide, and roaring for her prey.

its Mountains and Seas; or to be crushed into atoms, amidst the universal wreck, and to be hid from the face of him that sitteth on the throne, and the wrath of the Lamb, forever! But, ah! no---their prayers are all nought and vain! Neither rocks, nor mountains, nor earth, nor seas, nor Hell itself, could they cast themselves into its deepest Abyss, can hide them from the all-seeing Eye, and all-avenging hand of their Almighty Creator! There is neither hope nor delay. The earth cannot shield---it is gone, it sinks beneath the astonished nations. The Sun withdraws his beams, he becomes black as sackcloth of hair, and the Moon becomes as blood---The Stars drop from their orbits, as the untimely Figs from the Fig-tree, when it is shaken with mighty winds---The Heavens depart, and become as a scroll when it is rolled together. The force of one element, breaking loose upon the rest, reduces all to nothing---all the delusive vanities, as well as the transient glories, of this habitable world---all the varieties of nature, all the works of art, all the labours of man, all that was once admired, and almost half adored, as great and magnificent---Where are they? They are gone---A new form, a new face of things, succeeds to their place.

Say then,* ye proud *ones* of the earth! ye victors of nations! ye that bear your heads high, and trust to

* In the foregoing attempt of my early years to give a scriptural account of the chief circumstances that are expected to attend the *Dissolution* of this World, the *Resurrection* of the Dead, and the last *Judgment* (as well as in some other parts of these Sermons), I stand greatly indebted to the Sublime Burnet, especially in the 12th chapter of the 3d book of his original Latin edition, entitled, *De Conflagratione Mundi*. Towards the conclusion of this chapter, the Apostrophe to *Satan* bound in Hell during this conflagration, and the words which he put into his

things beneath the *Moon!* Where do you now rest your hopes? your empires, your thrones, your imperial cities, your pillars, your trophies, your monu-

mouth, when he saw himself despoiled of his kingdom—Tum demum, *vicisti* O GALILAEE, as well the whole passage wherewith they stand connected, struck me at the *first* reading, and still continue to strike me with *marvel*, especially on account of the aptitude and the time of their application to the grand Apostate.

" Sed cum Mentio fit *Tartari*, venit mihi etiam in Mentem *Dæmonum* & malorum *Spirituum*. Quid agent illi interea? Quo se proripient in hac Rerum Strage & Mundi sublunaris exustione? Non licebit illis excedere ex hac Sphæra magica, et hujus Telluris confiniis. Frustra tentabunt fugam quamcunque; aut in Abysso, aut in Abditis Terræ, se abscondere; aut ad beatas Sedes, quas Olim deseruerunt, remeare. Nullibi datur exitus; in hac picea fuligine, in his flammis habitandum & recubandum, ac si catenis vinoti essent. Tum demum, Vicisti, *Galilæe*, clamabit magnus *Apostata*, Rebellium & Reproborum Caput, cum se regno suo spoliatum viderit, & ardenti Carcere inclusum."

When I first took up my copy of Burnet to read, which is the Latin quarto edition, printed very incorrectly by Wolters, at Amsterdam, 1699, at a very early period of life, it was under the prejudices of education, having been taught that it was only a *Philosophical*, and not a very *Orthodox*, *Romance!* But as I proceeded, I was so delighted with the purity and elegance of his language, and depth of his learning, and his manner of writing, and sentiment so congenial to my own, that I could not cease till I had given a cursory reading to his whole book; consisting of the following tracts, viz.—1. " *Telluris Theoria sacra*, or sacred theory of the earth; 2. *Archæologiæ Philosophicæ;* or the ancient Doctrine concerning the Origin of things. 3. *De Statu Mortuorum & Resurgentium;* or the state of the *Dead* and those that are to rise; 4. *De futura Restauratione Judæorum*, or on the future restoration of the Jews; On the MILLENNIUM, &c. He translated his *Theory*, upon the encouragement of CHARLES II, into *English;* but confesses, that although it is the same in substance as the Latin, it is not so properly a translation as a *new* composition upon the *same* ground, there being several *additional* chapters in it, and several of the *old, new-moulded.*"

In this translation, I wished to have found some notice taken of the fine Latin passage inserted above, containing the words of *Satan*, " *Tum demum vicisti*, &c." but it is not there; and I must attempt the translation as well as I can—" Since, says he, I have been led to mention Tartarus, " the Dæmons and evil Spirits come to my mind; what are they doing, " and where will they betake themselves amidst this general Destruction " and Conflagration of the sublunary world? They are confined as it were

ments of glory---Where are they now? Shew me their place; read the inscriptions; spell your own names in the sculptures. No! Of the things that were, not a wreck remains!---But the immortal Soul of man can never perish, but will live safe, with the body which constituted the Good Man.— "He* that walketh uprightly, and worketh righte- "ousness, and speaketh the truth in his heart. He "that backbiteth not with his tongue, nor doeth "evil to his neighbour, nor taketh up a reproach "against his neighbour. In whose eyes a vile per- "son is contemned; but he honoureth them that "fear the Lord: he that sweareth to his own hurt, "and changeth not. He that putteth not out his "money to usury, nor taketh reward against the in- "nocent. He that doeth these things shall never "be moved."

Even this last tremendous scene, the fall of worlds, and the last groans of nature, will be nothing to the Just, but what they expected, and daily prepared for. Now is the great Day that fixes their everlasting doom, and when they begin to reap the fruits of their holiness. Now they

"in a magic circle, in the neighbourhood of a burning earth. In vain "can they attempt to make their Escape to any side; whether into the "abyss of Hell, or to abscond themselves in the hidden parts of the Earth; "or to return to those happy seats in Heaven which they deserted and for- "feited of *old*. There is no *exit* given them. In their present place of "pitchy darkness, and amidst the flames that surround them must they dwell "and lie bound as if it were with chains. In this direful extreme, the "great apostate, the chief of rebels and reprobates, seeing himself des- "poiled of his kingdom, and shut up in a fiery prison, cries out, '*Thou* "'*hast conquered at last*, O Galilæan!"

* Psalm xv. Ver. 2, to the end.

can turn up their eyes with triumph to meet their coming Judge, before whom the *guilty* world melts away; and while the hearts of others are failing them through fear, can take up the divine hymn of the Prophet Isaiah,* "Lo! this is our God, we have "waited for Him, and He will *Save* us! This is the "Lord, we have waited for Him; we will be glad "and rejoice in his Salvation!" "We† have fought "a good fight, we have finished our course, we have "kept the faith; henceforth there is laid up for us "*crowns of righteousness*, which the Lord our "Righteous Judge shall give unto all those who "loved and longed for his appearance." "Great‡ "and marvellous are thy works, Lord God Almighty; "just and true are thy ways, thou King of Saints." Hallelujah! *Amen!*

N. B. *My next and last Sermon from this Text of St. Paul*, (1 Thess. Ch. iv. *on which* Seven Sermons *have been printed above*) *will be on a joyous Subject; the last verse of the copious text given me by St. Paul*; namely, *the best description I can give of the Bliss and Happiness of Heaven, and "of being forever with the Lord."*

* Chap. xxv. Ver. 9. This was the text of the Sermon preached at New-York, on Christmas Day, 1758, of which the above description of the chief circumstance of the last judgment is an abstract.

† 2 Tim Ch. iv. Ver. 7. ‡ Rev. Ch. xv. Ver. 3.

SERMON XI.

1 THESS. Chap. IV. Ver. 16, 17.

The Dead in Christ, shall rise first. Then we which are alive and remain, shall be caught with them, in the Clouds, to meet the Lord in the air; *and so we shall be forever with the Lord!*

FROM this luminous Text, this will be the Seventh and last Sermon, which I have *preached;* in which we have been led by the *blessed* St. Paul, through astonishing scenes, whereon the human Mind cannot dwell, without the most alarming Impressions of the deepest Interest and Concern. We have trod the Mansions of Death, and passed the dark Precincts of his Domain—the Grave. We have heard the loud Clangor of the *Trump of God,* summoning the *Dead* to awake from their long, long, iron slumbers, and be gathered together, in a *general* Resurrection to Judgment. We have seen the World in flames, burning and dissolving beneath our feet. Turning our meditations from the Earth to the Heavens; we have been saluted with the trium-

phant Hymns of the Archangel, and his whole Host of Angels and glorified Powers—singing—"Salva- "tion to him that ascends the throne. Lo! He that "was *dead* is *alive*—He that was *crucified* liveth "forever and ever! He returneth with power and "great Glory, to triumph over his enemies! The "Sun of *Righteousness* that *set* with Redness and "Blood, *rose* again with Light and with Splendour! "The Grave could not detain his Body, nor the "Place of *departed Spirits* his Soul; both delivered "up their Prey! Death and the Grave and Hell, were "subdued before him, and dragged, vanquished, at "his Chariot-Wheels; and now he brings the *Dead* "*in Christ* with him, to place them at his right "hand in judgment, and confirm the sentence of St. "Matthew, St. Paul, and the other holy Evangelists "and Apostles, *Go ye, and be forever with the Lord!* "*Enter ye into the Joys of Heaven!*"

These Joys are now to be our *ravishing* Theme! But although we may *feel* the Consolations to be derived from the Prospects and Hopes of *inheriting* them; yet how shall we paint or describe that which "*Eye hath not seen, nor Ear heard, nor hath it en- "tered into the heart of man, [to conceive, namely,] "the things which God hath prepared for them that "love him; but God hath revealed them unto us by "his Spirit; for the Spirit searcheth all things, yea, "*the deep things of God.*" Some description of them may, however, be given, from the experience of what gives genuine pleasure or pain to us in this

* 1 Cor. Ch. ii. Ver. 9, 10. Isaiah, Ch. iv. Ver. 4.

world; and especially from some passages of the *inspired* Writer in sacred Scripture, who were favoured with certain *visions*, or short *glimpses* of the *beatific* Bliss and Glory!

Thus Stephen,* "a man full of Faith and power "and of the holy Ghost, (for his comfort and support in the moments of death) looking up stedfastly into Heaven, saw the glory of God, and Jesus "standing on the right hand of God, and cried out—"Behold I see the Heavens *opened*, and the Son of "Man standing on the right hand of God—and they "stopped their ears," &c. St. Peter also, "having† been on the House-top to *pray*, became very hungry and would have eaten; but while they made ready, he fell into a Trance, and saw Heaven *opened*, and a certain vessel descending unto him, as if it had been a great Sheet, &c.—and he heard a voice from Heaven," rebuking him, for his want of *Charity* towards the Gentiles, and his calling any thing *common* or *unclean*, which God had *cleansed*.

St. Paul, likewise,‡ says—Although, "It is not "expedient for me to glory—I will come to Visions "and Revelations of the Lord—I knew a Man in "Christ, above fourteen years ago (whether *in* the "body, I cannot tell; or whether *out* of the body, I "cannot tell: God knoweth) such an one was caught "up to the *third Heaven*. And *I knew* such a man; "how he was caught up into Paradise, and heard "Unspeakable‖ Words which it is not lawful for a

* Acts, Ch. vii. Ver. 56. † Ch. x. Ver. 10. ‡ 2 Cor. Ch. xii. Ver. 1—7.

‖ The explanation of this Passage of holy writ, concerning St. Paul's Vision is difficult, in some of its parts. It is called a *Rapture*, a carry-

" Man to utter. Of such an one will I glory—yet " of myself I will not glory, but in mine infirmities: " for, though I would desire to glory, I shall not be " a *Fool*, for I will say the truth: but *now* I forbear " lest any Man should think of me, above that which " he *seeth* me to be, or that he *heareth* of me; and " lest I should be exalted above measure, through " the abundance of the Revelations," given me. But from this *Vision* or *Trance* of St. Paul, or indeed any other *Visions* or *Dreams*, spoken of in the *Old* or *New* Testaments (as of Ezekiel, Daniel, Zechariah, Stephen already mentioned, St. Peter, St. John in the Revelation, to whom the Heavens were opened, and *Glimpses* of the *celestial Glory* given—they were but *short* Glimpses, and yield little aid in describing these Joys of Heaven, which the Eyes of men, (as said before) in common have not seen, nor the Ear heard, and which it entereth not into the heart to conceive.

The Apostle has said many things, generally, concerning the happiness of Heaven, as far as *human* Language can go; as, for example (2 Cor. Ch. iv. Ver. 17, 18.) he describes it, [in comparison with all we have seen, or can see in this world,] as " a

ing away of the *Spirit*—a *Vision*, a *Sensibility* or *Perception*; a strong *Impression* of something acting on the Mind, without any Participation of the Body, or sensibility of any thing done, suffered or enjoyed by it; and thus, says St. Paul, " whether *in* the *Body*, or *out* of the *Body*, he could not tell—but that he heard *unspeakable Words*, which it was not lawful for a man to *utter*, or which in his *embodied* state, he could not be able to *utter*. The place to which he was *rapt* is called the *third Heaven*, and by the *Jews*, the *Angelic Heaven*, or habitation of the blessed Angels, and of the Majesty of God; than which none higher, unless it be the Heaven of Heavens, is spoken of.

" far more exceeding and eternal *Weight* of Glory." " For our light afflictions which are but for a mo- " ment, worketh for us a far more exceeding and " eternal Weight of Glory; while we look not at " the things which *are seen*, but at the things which " are *not seen;* for the things which are *seen* are *tem-* " *poral;* but the things which are not seen, are *eter-* " *nal.*" Here then is the great distinction. If the things which men deem most valuable in this world, were to be held forever, they would be content to enjoy them here forever; but when they know that they are *perishable* and *temporal* here; and that in Heaven they will be *lasting* and *eternal*, wise men must soon be determined in their choice.

To describe the *Joys of Heaven*, as well as we can, will be the business of the remaining part of this Sermon. Howsoever far the description may fall *short* of the Truth; it is hoped the Souls of men may be animated by the prospect of enjoying them, and be thereby persuaded to cast off every evil Habit that would render them unfit for that holy place, or stop them in their glorious progress thither; for these *Joys* are too Spiritual and Sublime—too full of Glory and Goodness to be ever tasted by a man who carries with him a heart wedded to this world, and polluted with its wickedness. It was the punishment inflicted upon Adam's first *Transgression*, that " the* " very Ground was cursed for his sake; that in sor- " row he, *and his posterity*, should eat of it all the " days of their lives; that it should bring forth thorns

* Gen. Ch. iii. Ver. 17, 18, 19.

" and thistles; that in sorrow and in the *sweat* of the " *face* they should eat bread all the days of their " lives—until their Return to the Ground, from " whence they were taken; for Dust we are and unto " dust we must return"—" All things here, says Solomon,* are full of *Labour*, man cannot utter it"—" man is born unto trouble, saith Job,† as the sparks fly upward."—But in Christ's Kingdom, where Sin cannot enter, and divine Righteousness must forever prevail, there shall be a glorious and eternal Rest from Labour, both of Body and Soul! There shall be no more Anxieties nor Cares concerning the *Future*, nor Strifes, nor Frauds, nor Violence, concerning the *Present;* but, instead thereof, there shall be perpetual tranquillity of Enjoyment; attentive to the Voice of God, the harmony of the spirits of Just Men made perfect, and of the *Church triumphant* in Heaven.

And now first, with respect to those who *labour* and are *heavy-laden* in this world, and who may be ready to sink under their Burden, (who are a numerous class of Men) Heaven is described as a Rest from their Labour. St. John in the Revelation, saith, " Blessed are the dead, who die in the Lord, for they rest from their labours‡;" " and there re- " maineth (saith St. Paul) a rest for the people of " God---Let us therefore, strive to enter into that " rest; for it is a glorious rest, saith the Prophet " Isaiah."

* Eccles. Ch. i. Ver. 8.
† Job, Ch. v. Ver. 7. ‡ Rev. Ch. xiv. Ver. 13.

2. The happiness of Heaven is also figured to us by the metaphor of Peace.

"Mark the *perfect man*, and behold the upright; "for the end of that man is *Peace*.*" "The Righte- "ous are taken from the evil to come, that they may "enter into Peace."

This peace, to men who are born at enmity with God, and all goodness, must be unspeakably desirous! To have our consciences quieted against future apprehensions of sin, disobedience, and punishment; to have our souls purified from all the fell passions and inclinations of degenerate *nature*, from *Malice*, Anger, Wrath, Clamour, Evil-Speaking; to have our Hearts opened to the divine Impressions and inexpressible Sweets of Love and Friendship, which unite the spirits of the Just, and call them with the accordant voice of Joy and Happiness, to pour forth before the throne of God, their unwearied *Anthems* of *Adoration* and *Praise*—This is happiness, indeed, to all who love *peace*, and seek for Relief from Discord, Strife and Care.

3. Again the Scriptures, addressing the Devotees of worldly Riches and Wealth, represent the joys of Heaven as a *treasure*—a treasure which cannot be consumed, but shall ever abound and flourish—"a *treasure*, which neither Moth nor Rust can corrupt; which Thieves cannot break through, nor steal; which cannot take Wings and fly away in our need, and which shall remain our portion and inheritance, forever." For, in the "*new* Jerusalem,

* Ps. xxxvii. Ver. 37.

"we shall drink and be satisfied out of the rivers "that flow by the *Throne of God*, whose Waters are "pure as Chrystal, and shall eat the Fruit of the "Tree of Life, whose Leaves heal the nations."* Some there are likewise, whose whole lives are devoted to the pursuit of what they call *Pleasure;* now, to draw their attention---the Happiness of Heaven, is called "*Pleasures for evermore*, nay Rivers of Pleasure; which do not *cloy* the taste, *enfeeble* the Body, *unnerve* the very Soul, and generally terminate in Poverty, Shame, Disease and Death; but the pleasures of Heaven, when we shall have put on Immortality, instead of weakening and wearying the Powers of the Soul, more and more inspire it with renewed Vigour, exalting it to the Strength of Angels, and a Taste for Happiness, as boundless and sublime as are the employments in which we shall be engaged, and the objects with which we shall be forever surrounded.† The sons of Adam are as busy as he himself was, in shaking the boughs and scrambling for the fruit, of what is considered as the tree of Happiness and Pleasure; but in Heaven we shall be led to stand by the Tree of Life, to taste of its fruits forever and ever.

4. There are others again who, in this life, consider *power* and *dominion* and *worldly grandeur*, as the Supreme Happiness.

To them also, the bliss of Heaven is represented as Glory, Honour, Power and Dominion eternal.

* Rev. Ch. xxii. Ver. 1, 2.

† See a fine passage in *Cudworth's* intellectual System, which led to this thought.

" The upright shall have dominion over the wicked " in the morning of the resurrection---in that ever- " lasting Kingdom which Christ shall establish, " wherein they only who are rich in faith shall be " the joyous heirs." No outward enemy shall ever be able to rob or despoil the righteous of this honour and dominion; to which they shall be exalted, with the angels on high, in subordination to the King of kings, to execute his high commands, and to be his ministers of love, through the infinite bounds of his creation. We shall then have true glory and dominion; eclipsing, beyond comparison, all the little pageantry of what we call glory here. For we shall receive from Christ himself, a Crown of Life, and Diadem of Glory. The veil of our present weakness and ignorance, shall be taken away: we shall behold with open face, and in *beatific Vision*, the glory of the living God; and not only behold, but be changed into the image of Him, and advanced from glory to glory, through endless duration!

Oh, ravishing thought! Do not our Souls exult within us, and enlarge themselves as ready to burst beyond the bounds of this mortal scene, and to grasp the happy moment, when we shall spring from this earth like a bed of new-blown flowers, and shaking off the dross and lumber of the flesh, have our outward part clothed upon anew, with Glory, Honour and Immortality; and not only this *outward* clothing, but *clothed* upon *within*, by the glories of the Son of God.

Let us then dismiss from our mind, the Tinsel Splendor of earthly glory, from its lowest Dregs to

its highest Pomp of Thrones and Crowns---Ye that sit upon the former, and wear the latter, hide your diminished heads, and blush at your pageantry, when you think of this true glory which is prepared for those who shall inherit the kingdom of God!

But we must proceed a little farther in considering the circumstances of this heavenly glory, to which we are called to aspire. And it consists not only in the Perfection to which we ourselves shall be advanced; but in the *place*, the *company* and the *employ*, to which we shall be admitted---even unto Mount Zion, the city of the living God---the Heavenly Jerusalem---the *company* of the innumerable Hosts of Angels; the delightful *employment* of rising and mixing, and joining in their Songs of Praise; in the instruction to be derived from their conversation, whose Faculties are enlarged beyond our present Comprehension; who are filled with the Knowledge of great and wonderful Things; each of them happy in Himself, and rejoicing in the Happiness of each other!---

If, therefore, *Love* and *Friendship* complete; if *Rest* and *Peace* undisturbed; if *Treasure* and *Riches* which cannot decay; if *Power* and *Dominion* secure from every Foe---if these can constitute a happy society, with the everlasting God, and Jesus the Mediator of the new Covenant, and the blessed Spirit of grace, ruling at the head of all, and supplying and diffusing new irradiations of love and goodness, and perfection without measure, to all eternity---if this be *Happiness*---But I am lost in the contemplation and description of its immensity---in the joy to be

derived from the vision of God, the displays of his love, the fellowship of spirits so highly exalted, the raptures of converse and union, with intelligences so perfect and enlarged---so full of all that is great and good and heavenly, having the whole works of God, and all the ways and wonders of his Providence which we now so little understand, as the everlasting objects of their investigation and praise!

"The works of the Lord are great, sought out "of all them that have pleasure therein. How ma-"nifold are his works---in wisdom hath he made "them all!" "This is the language of good men, "even in this world." But how small a portion of his ways and works, do we now understand? In the blessed World above, it will not be so. Here indeed we may examine a little corner of this little speck of earth; we may strive hardly to analize a plant, a flower, an animated substance, and think to explain the laws of vegetable and animal motion. We may assist our dim Sight to view some Planets and Stars, which we call distant, and that traverse a small portion of universal Space; but all that fills the immeasurable Tracts beyond, lies hid from our keenest Search!

Yet still if *that little*, which is subjected to our limited view, appears so great, so beautiful, and wonderfully grand and harmonius to an inquisitive mind; with what rapture shall we be filled, when with faculties more enlarged, we shall be enabled to survey all the works of God, to have for our instructors and associates, the angels that have surrounded his throne from the morning of the creation; to teach us on

what the foundations of the earth were laid; from whence are the springs of the sea, and the treasures of Snow and Hail; what kindles the Lightning's blaze, and gives the Thunder its loud and solemn voice; to count all the Stars and all the Suns and Planets that fill infinite space; to understand the Laws by which they are balanced and suspended, and guided in their unerring revolutions; and, when understanding this, to sing with those morning angels of Joy, as they did at the first creation, as we behold world after world filled with happiness; to take the *Harp* in company with those that have overcome, and join in the song of Moses, the servant of God, and song of the Lamb---"Great and marvellous are thy works, Lord "God Almighty! Just and true are thy ways, thou "King of kings.

My Christian Brethren! Candidates for eternity! leave me not yet---Stretch your imaginations still forward to greater objects, and a more ample field. If such be the joy in contemplating God's works as in a glass, by reflected vision, what must it be to contemplate and draw near to himself, when we shall be permitted and enabled to look on his resplendent countenance, to behold him as he is, and to see even as we are seen? What will it be to rise from the contemplation of *created* and material worlds, to the world of Spirits, the *history* of their achievements, and all the changes, revolutions and improvements of their condition?---But on this subject I dare not venture a further sentiment, that might draw us from the contemplation of that final happiness, purchased for us through the blood of our *Redeemer*---the con-

summation of which happiness will consist in the pure vision and enjoyment of God himself; who, if he is so good, "to those whose hearts are perfect to-"wards him on this earth, that his eyes run to and "fro, to make himself strong for them; if he with-"holds no good thing from those that love him in this "world; if he openeth his hand, and satisfieth the "desire of every thing that liveth," even where Sin is mixed with our best services; how great will be the happiness to *see* and feel His Goodness, when we are exalted into His Presence; to taste of His Love flowing freely, when there is no Sin to come between our Souls and His gracious Countenance---"When "we are brought fully to understand and taste the "depth of the Riches, both of His Wisdom and "Knowledge, and also of His Goodness and long-"Suffering; who brought us out of the mire and clay "of our Sins; who set our feet upon the Rock of His "Promises; and ordered our Goings, and comforted "us on our Way, until he brought us into His own "holy Presence?"

My Brethren, I now come to a *conclusion* of this important subject, with an affectionate sense of the kind attention with which you have favoured me, through a series of discourses, leading to firm consolation, amidst all the Changes and Chances of this mortal life, which the Apostle holds forth to us in the last verse of our luminous Text.

Let me, then, exhort you, to dwell often in the meditations of those Joys, which I have endeavoured to describe; and whilst our eyes are thus lifted towards Heaven and Glory, all that would fetter and

bind us down to the vain enjoyment of this world will disappear---Let us bear our view constantly forward to that time when, washed and made white in the blood of the Lamb, we shall stand before the throne of God, and serve him day and night in his Temple; when our happiness shall be complete and without end; " when we shall neither Hunger nor Thirst any more; neither shall the Sun light on us nor any Heat; for the Lamb which is in the midst of the Throne, shall Feed us, and shall Conduct us to living fountains of Waters, and God shall wipe all Tears from our Eyes"---

With the prospect, and sure hope of those Joys before us, may we not each of us for himself say, even in this world---

" What aileth thee, O my soul, that thou art " Fear-strucken and astonished, at the thoughts of " leaving this Earth, and of being manumitted into " perpetual Bliss---Hast thou ever seen a Prisoner, " when the Jail gates were unlocked, who would be " content to sit in his Fetters, rather than be enfran- " chised into Freedom? Hast thou ever seen a ma- " riner, approaching the Shore amidst Tempest and " Storms, who would launch forth again into the " perilous Main, rather than strike sail, and joyfully " enter into a safe Harbour?"

Thus may we commune with ourselves, even in this world. But supposing ourselves safely translated from its narrow precincts, and caught up to be forever with the Lord; how triumphantly will our gratulations and address then run?

Hast thou, O my soul, escaped the dangerous Trials, the vain Pursuits, the vexations and uncertainties of a mortal and suffering Life? Hast thou now gained a refuge from the storm, a place of everlasting rest? Hast thou obtained heavenly Peace and endless Pleasure? Hast thou acquired a Kingdom and Dominion and a Crown of Life? Art thou clothed with the white Robes of heavenly Righteousness? Art thou, that once hadst fallen so low, now advanced to Glory, honour and Immortality, amidst the Angels of Heaven? Does God, the living God, with love unutterable, now smile upon thee? Has He called thee his *Child*, and spoken eternal Peace, saying, "well done good "and faithful servant, enter thou into the Joy of thy "Lord?" And is this state of happiness secure forever? Shall the love between thee and thy God never decay, but grow and spread and increase; and, when millions of ages are past away, be still new and increase forever?---Surely thou hast made a happy choice, O my soul, to have preferred this weight of glory to all the vanities of a sinful and transitory life! Glory therefore be to thee, O Father, blessed Saviour and holy Spirit, for enabling me to make this happy choice!

We have, at length, by the help of Divine Revelation, arrived at the main object of our Searches; the source of Comfort, under whatever may befall us, sojourners through Time, and as candidates for Eternity.

In treating of the awful mysteries, through which our text has led us, and especially what relates to future events, and the changes and revolutions in the destiny of man, which are yet to come, we may have

erred in part; and we can never be secure against Error, in attempting the explanation of those mysteries which Providence has been pleased to open to us, as yet only in part; and which will never be fully understood, till unveiled to us by the light, to which we shall be admitted in the world to come.

"In the mean time, let us faithfully, and with "good conscience, according to our best understand- "ing, strive to retain the form of sound words and "doctrine, concerning the immortality of the soul; "the resurrection of the dead, a judgment to come, "the rewards and punishments of a future life, over "which Christ's Throne will be established in righ- "teousness, and his kingdom and dominion be for- "ever."

The Christian Religion has no fruits more precious than those which sweeten our cup of affliction in Life, exhilarate us to combat Death, and assure our hopes of a better world. Natural Religion, and all the other religions which have been professed among men, could go but a short way even in teaching them how to *live;* but in teaching them how to *die*, there remained a dismal and dreadful blank. Before the Christian Revelation, Death was only a leap into the dark, a wrench from the precincts of Day, at which the astonished Soul, shuddered and recoiled. But now the Gospel lifts our eye to immortal scenes. It unlocks Eternity before us. It shews us a reconciled God, and Jesus the Mediator seated on his right hand. It teaches, that through his merits, the Just shall live forever, passing from one degree of glory to another, and entering still more deeply into the

beatific vision and enjoyment of God the Father, as their faculties are more and more enlarged and expanded.

Under the Power and Efficacy of this Religion, the feeblest among true Christians will excel in Courage and Philosophy even the boasted Socrates! When all around him is Mourning and Weeping, and Sorrow and Wringing of Hands, the *dying* Christian, on whom Heaven and Glory begin to shine, will be superlatively raised above all Mortal Weakness, and will *comfort* even his *comforters!*

With these Reflections, and on this Subject of Comfort in Death, I conclude with a grand description of the great and pious Dr. Young---

" As some tall Tower, or lofty Mountain's Brow,
" Detains the Sun illustrious from their height;
" While rising Vapours and descending Shades,
" With Damps and Darkness, drown the spacious Vale:
" Undampt by Doubt, undarken'd by Despair—
" The Good Man, *dying*, rears his Head, august,
" At that *black* Hour, which general Horror spreads
" On the low level of th' inglorious Throng.
" Sweet Peace and heavenly Hope and humble Joy,
" Divinely beam on his exalted Soul;
" Destruction gild, and crown him for the skies,
" With incommunicable lustre bright!

And now, O blessed God! Father, Son and Holy Ghost, guide and assist us in our Preparations for this *Celestial Bliss;* and be our Rock and Salvation through all the Scenes we have to pass towards its attainment. Amen!

SERMON XII.

PREACHED AT THE FUNERAL

OF THE

VENERABLE DR. THOMAS GRÆME;

IN

CHRIST-CHURCH, PHILADELPHIA;

SEPTEMBER 6th, 1772.

PREFACE.

THE respectable man, at whose Funeral this Sermon was preached, died September 4, 1772, having passed the 80th year of his age. He was of a very ancient family, the GRÆME's of Bulgowan, where he was born, near Perth, in Scotland, the eldest branch of the noble family of Montrose. He was educated in the line of Physic, and came early into Pennsylvania, during the government of Sir William Keith, whose relation he married, and continued for many years a successful and highly respected Practitioner, in the line of his profession.

I was acquainted with him almost 20 years; that is from the first day of my coming to Philadelphia, until the day of his Death; and by a standing invitation spent every Sunday evening with him and his family, excepting in the Summer season, when they were at Græme-Park, his family seat, about 23 miles from Philadelphia.

At our meetings in the Winter season, I found him generally with five or six friends, besides the family, of *co-genial* sentiments, and among others, the Rev. Dr. Peters, Rector of Christ-Church and St. Peters, Philadelphia. As he advanced in years, a deafness to which he had been in part subject for many years, increased so much that it induced him to decline the practice of Physic, and to keep only a few medicines to be given gratis, to such poor as he thought wanted them, after examining their cases and circumstances. His understanding and mental faculties still remaining sound; the Hon. Penn family, with which he lived in great intimacy, when any of them visited or governed the [then] Province, bestowed upon him a lucrative office in the customs, wherein he conducted himself with such integrity as gave great satisfaction to the mercantile interest, without any sacrifice of his duty to the government. Of his family I shall give a short account, in the Appendix to this volume.

SERMON XII.

PROV. Chap. XVI, Ver. 31.

The hoary head is a Crown of Glory, if it be found in the way of Righteousness.

THE Old Age and Venerable Character of the Man whose corps now lies before us, led to the choice of this Text; for this Congregation, and every other Congregation however numerous, may be divided into two classes of People—either those whose Heads are already *hoary*, and silvered over by the Hand of Time; or those who hope and wish to arrive at that stage of life.

How to render our *old age* honourable in the eyes of the Young, and to render our *hoary* Hairs a crown of Glory to ourselves, if peradventure God should crown us with the patriarchal blessing of living to a good old age, is, therefore a matter of the most serious concern—especially in an age and country, when the petulance and forwardness of Youth, lead them to tread on the Heels of their Seniors, with such rude and rough steps, as if they wished to push them off the stage, before their short *act* of life is finished, in order to make room for themselves.

Certain it is that Providence hath not cast us into so bad a world, (bad however as we must confess it to be) but that *old age* may be rendered *happy* in itself, and *respectable* in the eyes of all that behold it; and *Solomon*, in the text, hath beautifully told us how it may be done;—namely, by "*exercising it in the ways of Righteousness.*"

Righteousness is, indeed, an ornament to all stages of life; but it sits peculiarly graceful and glorious on old age and the *hoary* head; and the reason is, because its opposite, Vice, is peculiarly disgraceful to years of Gravity and Discretion.

The young and unthinking generally find some excuse, though indeed a bad one, by pleading want of Experience, the Strength of Passion, and Rage of unsubdued Appetite, as an apology for their Imprudences, their Follies and Extravagances; but for the Aged—those whose Heads are *hoar;* whose Brows are furrowed over by Time; whose limbs are tottering on the brink of the Grave and Eternity; whose gust for sensual Pleasure is palled and almost dead;—respecting them, I say, to retain the Inclination and shew a Disposition for Vice, after all its Temptations have left them—how enormously ridiculous do they render themselves! and what fatal Stabs do they give to the Cause of Truth and Holiness! How grievously do they mistake all the laws of Propriety and *Decorum;* and how little do they consider the conduct that becomes them; and that an *old age* which is found in *Sobriety* and *Righteousness*, according to our text,—an *old age* which is exercised in Peace and Virtue; an *old age* which is become respectable

for giving good Advice to all around, and improving the World by its Example—is a Conduct, which can alone give us Joy, when all other earthly Joys can please no more; and will command the Veneration and Esteem even of the most Dissolute and Flagitious!

Old Age, my Brethren, generally comes accompanied with many Infirmities both of Body and Mind; for the World hath no *new* Hopes to flatter it with, and hath many Fears to present to it, through its near Approaches to the confines of another world. Wherefore, since *dying* naturally gives Terror, and *living* gives little else but Pain, it is surely worth inquiring—whether such an old age be possible, as will mitigate the chief Pains of *living*, and remove the chief Terrors of *dying?* and that this is possible, we cannot entertain the least Doubt, without questioning the Goodness of our *Almighty Creator*, who hath made every thing good in its season. He who hath taken Care to provide for all the former Stages of a Man's Life, would not surely leave the last and most ripened stage of it, void of its share of Comforts; especially if it be found in the way he hath appointed—that is, in the *Way of Righteousness.*

Since, therefore, old age, how much soever men may complain of it, may be rendered both honourable and happy in this way of Righteousness; let us inquire what are the assistances, which Virtue and Piety, or *Righteousness*, will give us when nothing else can be of any comfort to us.

And first—if a proper foundation hath been laid in our early years—the fruits thereof will be our com-

fort in age. The irregularities of youth are the chief cause of an infirm and painful old age; loading our declining years with perplexities and distress, which a timely care and foresight might have prevented—For as the son of Sirach tells us*—"If thou hast gathered nothing in thy Youth, how canst thou find any thing in thine Age?"—If our Creator has been neglected in the "days of our youth," if our first and best years, the Strength and Vigour of our Body and Mind, have been consecrated to the Service of Satan and Sin, what are the Dregs of our *old age?*—Can we with any confidence, offer them as a Sacrifice to that Gracious and Good Being, who gave us both Youth and Strength? The reflection that we have so long forgotten Him who can alone shew us any good, instead of comforting, will deprive us of all those calm and heartfelt Joys, that ought to revive and warm our drooping Frame, and will add to all our other growing Pains, the terrible apprehensions of Wrath and Punishment to come.

Oh then! that those who are busy and employing all their cares to lay up some Worldly Provision, (as is indeed fit and proper) for the bodily Support of their *old age*, would consider farther that all this care will avail them nothing, unless they lay up also some *Spiritual* Provision, a Treasure of Righteousness, in a Life well spent; considering farther the true Interpretation of *old age*, according to the words of the *wise man*†, "that it standeth not in Length of Time, nor is measured by Number of Years; but that

* Eccles. Chap. XXV, Ver. 3.

† Wisdom, Chap. IV, Ver. 8, 9.

Wisdom is the *gray hair* unto Man, and an unspotted Life is Old Age." Did men, therefore, seriously consider these things, they would not employ their Youth to make their riper years unhappy. They would not make it their whole Study to croud into a narrow space of their Time, all the self-indulgence which they can possibly grasp at, till they almost destroy their Relish for *sensual* Pleasure, by the Excess of its Enjoyment; but they would provide, as more proper, a store of those home-felt, Sweet and Virtuous Reflections, which will still grow upon Enjoyment, and will never, no never, satiate or disgust us!

Nevertheless, as the laying up a store of Comfort for *old age* by an early course of Virtue and Righteousness, although the main thing, will not be sufficient alone; but, when that period comes, we must avoid the faults to which it is peculiarly subject, and pursue the duties to which it is peculiarly obligated.

Now one fault, which too often creeps on with old age, to render it despicable, is extreme Avarice and Penuriousness. Though the aged, above all persons, as having but few years left, are in least Danger of wanting, yet they are often the fondest of *hoarding* up; and the farther they advance towards getting out of the world, the faster they stick themselves to it, by a strong Attachment to its Goods; insomuch that, by an ill-timed Parsimony, they will not give that Assistance to their own Children, which Nature and duty prescribe; till the Time comes, when they can hold it no longer; when there is no Merit in Giving, and what they *give*, comes too late to *save* their Fa-

milies from many Meannesses, and perhaps Vices, into which they have been precipitated by mere Want.

If then, Contempt is the portion of such an *old age* as this, which generally pleads some excuse, by saying it is for the Children's good—what shall we say to him whom Solomon describes—who is "one "alone and hath not a second—yea who hath neither "Child nor Brother; and yet there is no end of all "his labours, neither is his eye satisfied with "Riches—neither saith he, for whom do I labour and "bereave my Soul of good?"*

Indeed it is seldom safe for the *aged* to part with all; for this would lead them to Contempt, Dishonour, and Dependence, on the other hand; agreably to what the same Solomon hath observed—"†Give not "thy Son, thy Brother or Friend power over thee "while thou livest, and give not thy goods to ano-"ther—lest it repent thee, and thou entreat for the "same again—For better it is that thy Children "should Seek to thee, than thou shouldest stand to "their Courtesy. In all thy works keep to thyself "the preeminence—At the time when thou shalt end "thy days, distribute thine inheritance."

But then he advises at the same time, that "we "should (according to our ability) do good unto our "Friend before we die, and stretch out our hand to "give him."‡

The golden Rule, in such circumstances, for making the *hoary Head* a Crown of Glory, is to pre-

* Eccl. Ch. iv. Ver. 8. † Chap. xxxiii. Ver. 19—23.
‡ Chap. xiv. Ver. 13.

serve our Place and Rank in life, and in riper age with dignity; not shewing ourselves vainly attached to more of the World than our Years and Station require; and bestowing to *our own* where they need it, and to *others* where we can afford it, with a free, open and benevolent heart; shewing that it is our Delight to make our nearest Relatives and the whole World, as far as in our power, happy around us.

Another Fault of *old age*, is too often a morose, suspicious and censorious Temper, declining free Converse with the World, and forbidding all Approach, as it were, to its Presence. Pain, Sickness and Infirmity lay some Foundation, for this; but how gloriously would all these Pains and Infirmities be alleviated, how much more venerable would *old age* appear; if Cheerfulness sat on its Brow, if a Glow of Love and affection was shed over its whole Countenance; if it were ready to make allowances for the Frailties of Mankind, and especially of Youth; if it was ever ready to admonish with Tenderness, and impart Advice with a candid Sincerity and Complacency of heart?

Fretfulness and Peevishness sit ill upon any Term of Life, but peculiarly so on the *aged*—on those who have had their time of enjoyment here below, who have nothing left they can expect more, whose thoughts ought be going before them, to their station in another World; and to be Fretful or Disquieted at what happens in their way, has the appearance of arraigning Providence, and complaining that the Wheels of *Time*, and the whole course of things, should not be stopped on their account.

The Aged should consider also, that this temper is highly improper for *themselves*, and destroys all the joys that might be tasted in their old age, by the consciousness of a Life well-spent, and the near prospect of a happier Life in Reversion. Their Uneasiness and Impatience are likewise unjust to all about them, by depriving them, if they have any love for us, of all those *Innocent* Satisfactions, which Heaven has alloted to their Years and Condition of Life. Far more respectable and venerable should we appear in our declining years, if, like the Sun setting in serene and softened Splendor, we bore our Decline, with Mildness and Patience, for the *short* time of our Stay; expressing a Contentment with our Lot, and a Resignation to Providence, delightful and instructive to all that behold them.

When our own time of enjoyment is over, it ought still to be a satisfactory Sight to us, (if we are of a generous and liberal mind) to behold others succeeding to those Scenes which are past with us—And to look on them with Sourness or Discontent, is highly blamable—and makes us appear like thankless guests, rising from the *Feast*, and begrudging their Share to those that come after us.

Another way by which *old age* may render itself less respectable, is by quitting its rank, affecting to call back Years that are flown, and mixing with the young in amusements which, though Proper for one age, may be considered as Levities in another. A decent joining in the Diversions of the Young, if we suffer not our Years and *gray Hairs* to be thereby despised, is, on proper occasions, a mark of a candid

and loving temper, and may give us an opportunity of doing them much good—But to make this an excuse, to call off our thoughts from those nobler Purposes of *Being* to which the pursuits of the Aged should be more particularly directed*—this is not only contrary to Religion and Reason, but highly inconsistent with that Seriousness and Dignity of character, which become the *hoary head*, and render it a Crown of Glory. Every thing that is out of Character sits ill upon a Man, and tends to make him despicable; and it is enough on every account, to have been fond of Trifles and Vanities, while Youth and Inexperience could furnish an Excuse; but there is certainly a time when another Character is to be put on; and *gray Hairs* at least, if *nothing* else, should warn a man, like the venerable Barzillai, at a proper period of life, to withdraw himself from the Follies, the Vanities, and even the innocent and lawful Amusements of the *Young* and *Gay*. The story of Barzillai is *beautifully* told; viz.—

" Now† Barzillai was a very aged man, " *fourscore years old;* and the King, namely David, " said unto him, come thou over with me, and I will " feed thee with me, at Jerusalem. And Barzillai

* The good Archbishop Secker, has a Sermon on the same text, who in his old age was a glorious example of what he taught. I am not ashamed to acknowledge that I have adopted, or engrafted into this discourse, sundry of his sentiments, wherein he reprobates the folly of old men who retain a wish to gratify inclinations unsuitable to their years, and to fill up the precious moments of their declining age, in the pursuit of idle vanities which they would otherwise be ashamed to own.

† 2d Samuel, Ch. xix. Ver. 32——37.

" said, how long have I to live, that I should go up
" with the King unto Jerusalem? I am this day *four-*
" *score years old*, and can I discern between Good
" and Evil? Can thy Servant *taste* what I *eat* or
" *drink?* Can I hear any more the Voice of Sing-
" ing-Men and Singing-Women? Wherefore, then,
" should thy Servant be yet a burden unto my Lord
" the King?—Let thy Servant, I pray thee, *turn back*
" again, that I may Die in my *own* City, and be *buri-*
" *ed* by the Grave of my Father, and of my Mother;
" and let thy Servant Chimnam, (who was Barzillai's
" Son) go over with my Lord the King; and do to him
" what shall seem good to thee. And the King an-
" swered---Chimnam shall go over with me, and I
" shall do to *him*, what seems Good to thee; and
" whatsoever thou shalt require, I will do to thee
" *also*. And all the people went over Jordan, and
" when the King came over, he *kissed* Barzillai and
" *blessed* him, and returned unto his own Place."

And having thus withdrawn ourselves, at a proper period of our age, from the *Strifes* and *Vanities* of the World, it is our duty to inquire what conduct will render our *gray Hairs* a *Crown of Glory?*

And surely a more venerable Spectacle cannot be beheld under the *Sun*, than a Man stricken in Years, the Father of a Family, deserving and obtaining the love and esteem of all around him!

I am ravished with the Thought, and my Imagination presents to me the *good Old-Man*, finishing his *Walk* of life in the Fear of God, and in *good Offices* to Men. No Morning or Evening passes over his Head, without due Praises and Thanksgiv-

ings to his Almighty Maker, for all the Benefits and Mercies bestowed on him. I behold him, like some ancient Patriarch, (in the midst of his *loving* and *beloved* Family) at once their Prophet, their Priest and their King---as their *Prophet*, counselling them with all the Experience of Years, and Inspiration of Wisdom; as their *Priest*, offering up their *Prayers* and pleading for their Failings, at the Throne of Grace; and as their *King*, ruling them with Affection, and swaying them by the powerful Example of his own goodness!

At one Time, methinks I behold him tenderly interested in all their Domestic Concerns, and *temporal* Happiness; at another Time I see him retired from hurry and noise, resting his *venerable* Limbs under some *friendly* Shade; composing his Soul to the Exercises of *private* Devotion; reviewing in the Field of calmer Reason and Religion, all the Transactions of his former more busy and active Years; bewailing the Faults he hath committed, and taking Sanctuary from their Sting in the Bosom of his Saviour, and his God! And although rejoicing in the Remembrance of his Moments that were well spent, yet not even resting on his best Works for Salvation; but seeking it through the Merits of Jesus Christ; striving to humble and purify himself more and more, even as his Master Christ, was humble and pure!

Methinks I behold him, at other times, comforting the Afflicted, relieving where he can relieve; or, where that is not in his power, dropping at least the *Sympathetic Tear*, and wishing that the means of his Bounty, were as enlarged as his Heart to give. I hear

him likewise giving ready *Counsel* to all that ask; I behold him *saving*, or striving to *save*, some thoughtless Youth from the Snares of the world, pouring his Balm into the wounded Character and Conscience, composing the Strifes and Contentions of jarring Neighbours, and ever exerting himself to make a whole World *happy;* concealing and bearing with Patience, his own infirmities and promoting Religion, Justice, Peace and Joy, to the farthest extent in his power.

None ever can approach such a Man but with Reverence! His *gray Hairs* are indeed a crown of Glory! They strike even the *giddy* and *profligate* with Awe; and all are ready to cry out, in Scripture Language---

" O how comely a thing is Judgment for *gray* " *Hairs*, and for ancient men to know Council! O " how comely is the wisdom of old Men, and Under- " standing and Council to Men of Honour. Much " experience is the Crown of the Aged, and the fear " of God is their Glory!" and who is there here present that will not add to the prayer---" Lord God " grant that when gray Hairs cover this Head of " mine, I may live the life of such a man, and that " my latter end may be honourable like his!"

Should a man who has acted such a dignified *part* as this, come at last to bear the greatest marks of decay, and even outlive all the *active powers* both of Body and Mind; yet still he will continue to be respected by all! Like some *grand* Structure, tottering and crumbling beneath the Hand of Time, he will appear beautiful and majestic, although in Ruins; and

be still looked upon with Reverence and Awe! even by the Giddy and the Dissolute.

Notwithstanding, therefore, the common complaint, that *old Age* is a Thing not desirable; yet if it be such an *old Age* as we have been describing, and which is in part copied from the Life of the good Man, whose breathless Clay lies before us, it hath Satisfactions more substantial than all the giddy and fantastic Joys of former years. The Autumn, and even the very Winter of such a Life, yield a calm Sunshine of comfort, which the splendid Spring and Summer of Life, cannot yield to many who think themselves the most happy!

Now, unto Him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us; unto Him be Glory in the Church by Christ Jesus, throughout all Ages, World without End.* Amen.

* Ephes. Ch. iii. Ver. 20, 21.

SERMON XIII.

PREACHED AT THE FUNERAL

OF

COLONEL JOSEPH NICHOLSON,

OF CHESTER-TOWN,

EASTERN SHORE OF MARYLAND.

GENESIS, Chap. XV. Ver. 15.

And thou shalt go to thy Fathers in *Peace;* thou shalt be buried in a *good old Age.*

WE read here, Brethren, part of a *Patriarchal* Blessing—the Promise of God to *Abram*—a Blessing or Promise wished for by Many, obtained by Few, and revealed to Fewer still—but, without Promise, it hath been a Blessing propitiously bestowed upon our Friend and Fellow-Citizen; to whose venerable Ashes we are here assembled to pay the last Honours of funeral Interment!—

The words of our *Text* were delivered to Abram, in a *Vision* of the Night, by the Almighty, and intended for his Comfort, at a Time when (finding old Age far advanced upon him) he laboured under great Sorrow and Affliction, "because he went Childless, and had no Heir to inherit either his Name or

Estate, but that one, not of his own Bowels, was to inherit the Whole."—

While the venerable *Abram* laboured under this great Distress of mind, " the word of the Lord " came unto Him, in a Vision, saying, fear not " *Abram*—I am thy Shield and exceeding great Re- " ward—And Abram answered;" Lord *God!* what wilt Thou give me, " [or of what Service will all thy Kindness be to me? Although Thou shouldest be my *Shield* and Defence against all mine Enemies, and shouldest *reward* me with the longest Life, and largest Possessions, yet none of these Things can give me substantial Comfort]" seeing I go childless, and to me Thou hast given no Seed; and my Steward, this Eleazer of Damascus, (though a stranger to my *Blood*, yet) is the only Person who deserves most to be my Heir.

But the Lord answered unto *Abram* for his comfort—" This Man shall not be thine Heir; but one that shall come forth *out* of thine own Bowels, shall be thine Heir; and to shew *Him* further what a Multitude should spring from Him," the Lord (continuing to him the *Vision* of the Night) " brought him forth abroad, and bid him look toward Heaven—Try to tell yonder Stars, if thou art able; for so [in Number] shall thy *Seed* be."

And now Abram, notwithstanding his former Despondency, believed in the Lord, respecting his future Seed; and also took the highest Comfort, through Faith, in the further Promise given him in our Text; namely—That after he had been blessed with a numerous Posterity—" He should go to his

"Fathers in Peace, and be buried in a good old "Age;" and this *Faith* of Abram, in the promises of God, as revealed to him in the *Vision*, "was "accounted to him for Righteousness."*

We see from this short History, what God points out to Abram, "as an exceeding great Reward, and one of his highest Blessings upon Earth," namely, "a numerous Posterity, and living to a *good old Age;*" having been useful and upright in our Day—virtuous Citizens, stedfast Friends, venerable Fathers and Mothers—and then at last, to depart in Peace with God and Man, full of Years, respected in our Neighbourhood, and almost adored in our Families!

How much of this Blessing was applicable to our venerable Friend now departed, (who was almost a *Patriarch* in Years and Progeny†) those who have known him nearest and longest can best testify. His numerous Family of Descendants bear full Testimony to one Part; and some of us can further witness, with great Truth and Feeling, how earnest and assiduous were his Endeavours to promote those public undertakings in which we have been engaged, for the instruction of the rising Generation;‡ and other Works of common Benefit to the Country.

Zealous he was also for the advancement of *Religion*, and the support of its holy Ordinances; constant

* Gal. Chap. iii. Ver. 6.

† I have written to Albert Gallatine, who married his Grand-daughter, and his Grand-son Joseph Nicholson, Member of Congress, (bred up under my Care at Washington College) to send me the list of their Grandfather's Family, Children, &c.

‡ The founding of Washington College, whereof he was the oldest Visitor and Governor.

in his attendance in the House of God's Worship, and at the blessed Sacrament; of which he was an earnest Partaker last *Christmas-Day*, although then labouring under many infirmities of Body, and expressing his full persuasion to Me, that it would be the last Christmas Sacrament he should ever receive—

And now bidding Farewel—a long Farewel—to the *Deceased;* let us, who are yet numbered among the *Living*, make some earnest inquiry—"How we may best be preparing ourselves *to go to our Fathers in Peace*, whether summoned from this World in our *earlier Years;* or, peradventure, spared to a *good old Age?*"

Although *old Age*, by many, be not considered as such a Blessing, that we ought to *pray* for it to God; yet still, in Scripture, it is reckoned among the Blessings which God bestows upon particular Persons, for the special purposes of his Providence—as upon Job, Isaac, David, Jehoiada, who (like *Abram*) are said to have died of "a good old Age, or *full of Days*, Riches and Honours, while, to others, it is reckoned a blessing that their days were shortened;—as those of good "king Josiah, who was timely taken away, that he might not live to see the Evil that was to come." Moreover, Length of Days, is ordinarily called a blessing; inasmuch as it is promised in the fifth Commandment, as a *reward* of their Righteousness, that the days of those who obey their Parents, should be Long in the Land; and Samuel, by the command of God, pronounced it as a Curse upon

Eli—" That there should not be an *old man* in all his family."

But the truth is, that our *gray hairs* are only a Crown of Glory in *this way* of *Righteousness;* and, in the *same* way, the hairs of youth itself, are full of Honour and Glory. And since none of us have the promise of *Abram*, that we shall live to a *good Old Age*, let us be striving in time to *live* such a Life, as through the Grace of our Lord Jesus Christ, will prepare us to *die in Peace*, at whatever age we may be called.

To live thus is a Duty incumbent upon all; and upon the Young as much as the Old. For suppose you are yet in the bloom of Youth, or at least are not past the middle stage of Life, and Time hath not yet showered his *snows* upon your heads;—yet still you are to consider, that your days are as fleeting and uncertain as those of *gray* Hairs.

I will, therefore, offer a short Address to those of every Age and Description, on this important subject. And first, to those of younger years, and upon whose heads, Time hath not yet showered his snows.

Consider that even *your* days are as fleeting and uncertain as those of riper Age. If you survey yonder graves, you will see them of every size, and opening their mouths for every Age and description of Men, from Childhood up to ripest years. Be ye therefore, always ready. No Meditation more serious, no Lecture in *Philosophy* more *instructive*, no Precept of Religion more serviceable than the call to consider the shortness and uncertainty of Life,—the vanity of all things in it,—the Misery and Frailty of

fallen unregenerate man! This you may read, as the inscription of every Grave-stone you survey; you may see it in the fall of every *Leaf; hear* it in the toll of every *funereal* Bell; and *feel* it in the Beat of every Pulse; calling upon you to be prepared in time to remember your Creator in the Days of your Youth, before the evil days come; before the corruptions of the world take hold of you, and rooted Habits of Vice and Folly may have endangered your Happiness and Salvation.

Think how glorious it is to give to God, the first and best of your days, when the heart yet remains a noble sacrifice, worthy of being offered to Him! How honourable and praise-worthy it is, to exert yourselves in the early part of Life in the attainment of Learning and Wisdom, and all those necessary Arts and Accomplishments, which will enable you to come forth on the Theatre of action, with Virtue and Dignity; striving to distinguish yourselves, in the sight of God and your Country, by every action that is glorious and Praise-worthy—having the Precepts of Religion, and the happiness of mankind, as the Rule and Scope of all your conduct!

If you act thus, your Death will be honourable, even at the earliest period of Life; and if you live to *old Age*, such a Course of Righteousness, and the joyous Reflections which it will produce, will be your Crown of Glory!

And now, in the second place, as to *us*, whose *gray hairs* are giving us Warning, that our Race is nearly run; certainly much need not be said on this occasion. Our long Experience in the world will,

doubtless, lead us to improve this, and every such like Occasion of committing the Bodies of our Friends to the Dust, towards securing the *one thing needful.*

The irregularities of youth, are the chief cause of an infirm and painful *old Age*—and at that period, they will speak to us; "whether we will hear, or whether we will *forbear.*"

Having at that stage of life, nothing in this world, to support us against the consciousness of former Guilt, our only comfort will be in our flying to Christ; in the stedfast Faith,—"That he purchased for us, a Redemption, not merely from temporal, but everlasting Evils; that, through Him, our God was not *now**, such a God as under the Law, scarcely to be propitiated with Thousands of Rams; or ten thousand Rivers of Oil; but a *reconciled* God, drawn in the most amiable and adorable Light! That we are not left under the Sentence of our *first* Parents, to cry out, "O wretched men that we are, who shall deliver us from this Body of Death?" But, that we can ook up to our blessed Redeemer, who hath opened to us a *new* and *living* Way—a way in which we may be first *justified* in the Sight of God, then *pardoned* of our Sins; then *sanctified*, assisted, and invigorated, in the Discharge of our Duty.

This plan is matter of wonder and Joy, even to the holy Angels; as thereby the efficacy and Dignity of Grace are maintained, and yet the Will of Man left *free;* that, by it, also, our own Righteousness is

* Some thoughts in this Sermon necessarily occurred in the former, from the Text—"*The Hoary Head* is a Crown of Glory," &c.

abased, and the Righteousness of God exalted; that by it, Repentance and Acceptance must precede Pardon, or any Works that can be accounted to us as Righteousness; and that Grace must accompany these Works too, in order to procure us Favour and Allowance for their numerous imperfections.

There is no other way of being saved but this. We have no *new* Instructors or Teachers to look for from Heaven; no *new* Lights or Assistance to wait for; nor are we to dream of any other Covenant, any other Mediator, or any other Saviour to come into the world. Jesus Christ, on the Cross, pronounced the Work of Redemption finished; and that to Him was put in Subjection the World that now is, as well as that which is to come; that He it was who had got the Victory over Death and the Grave; that to Him were committed the Keys of Hell and of Paradise; that He was become the sole Head of all *Spiritual* Things; and that there could be no Church on Earth, but under His absolute Subjection, and no entrance into the Church of God above, but through His adorable Name!

But our hopes in Christ must be carried farther than this World. For, says St. Paul, "if in this Life, we (whose Consciences are thus wounded with a sense of Sin) have no Hopes in Christ, we are of all men most miserable."

In these words, the Apostle seems chiefly to have had in View, the Case of some Corinthians; who, though they embraced the Doctrines of Christ, and acknowledged their divine Authority, and glorious Tendency to reform the Lives, and better the state

of mankind in this world; yet carried the matter no farther, and seem to have been corrupted by the strange Doctrine of the Sadducees, who maintained the Self-sufficiency of Virtue, and denied or doubted a future Resurrection of the Dead, or any state of Rewards or Punishments hereafter.

But the Apostle plainly tells them—that if their hopes in Christ, were limited only to this world; if they could be drawn aside by the gloomy and uncomfortable Doctrines of the *Sadducees;* if they did not bear their views forward to Eternity; if they did not believe that the same Christ, whom they acknowledged to have come *once* in the flesh, would also come *again* to judge the world in Righteousness; they were of all men *most miserable.* They might as well renounce their profession of Christianity at once; for to them, Christ had come in vain, and shed his Blood in vain. Nay, he implies farther, that if their views were limited in this manner, Christ's coming had put them in a worse condition than all other men. For, to profess the belief of his holy Name, in a bad world, is attended with many *temporal* Inconveniencies, to which Christ never would have subjected his Followers, if there were no state of Retribution and Reward afterwards. This powerful argument, reduced the *Corinthians* to this dilemma; either to acknowlege Christ to have been an Impostor, contrary to their own avowed Belief and Profession; or else to renounce this most gloomy and destructive doctrine of the Sadducees.

Though the words were spoken as immediately *applicable* to Christians, in the first ages of the

Church, who in their state were certainly of all men most miserable, if they renounced the comfortable hopes of Christ's *second* Coming, and their *rising* with him from the Grave to the Life *immortal;* yet they are also applicable to *Christians*, in all ages, and at all times: who, in many respects, would be in a worse Condition than other men, by acting up to their Profession, unsupported by the Hopes of future advantages.

This argument may be stated without denying that Virtue and Religion would be an eligible Course, even if there was no Happiness, nor Hopes of it, hereafter.

In this World a social Life is necessary, and the Christian is obliged to be connected with other men. The adhering, therefore, to the Gravity and Strictness of his Profession, exposes him to many *temporal* inconveniencies among the Vain and Wicked, which he cannot avoid.

The Christian is also called to mortify the *Flesh;* to consult the interest of others, sometimes preferably to his own; to forgive injuries, to bear them patiently; and even repay them with kind offices. But if Futurity is out of the Question, the Wicked would take advantage of these kind actions, and return Evil for Good; so that Christians might be ready to cry out—why should we subject ourselves to these rigid precepts, which tend to our immediate hurt? Let us rather comply with the Current of the World. Let us make the most of this present life; and as the Apostle says, in allusion to this very argument—"Let us eat and drink; for to-morrow we die."

The Christian, in the last place, is called to deny himself, to cut off a right Hand, to pluck out a right Eye, and to take up the Cross and follow *Christ* as their great Leader—But whither shall we follow him? Christ the great Captain of our Salvation, after having been perfected through Suffering, ascended up on High to the Glory of his Father; and on this Scheme there is no place on High for the Christian! Nothing to compensate his Sufferings, but the dreary state of Annihilation!

Hath Christ mocked his Followers? Hath he commanded them to renounce this World, and to set their affections wholly on *Things Above;* if there are no *Things Above*, in which they are to have any Interest or Share?

But the belief of a Portion in Christ, gives us strong footing against the fear of another world. "Were we even to shew a Child a suit of *new* Clothing, which he was to put on; how cheerfully would he put off his *old* Rags? Or were we to tell him that *to-morrow*, he would rise up from a state of Childhood, into a perfect Man, how happily would he go to Bed, anxious about nothing but the speedy Dawn of the *coming* Morn?"

Or could we, to use the words of one,* who was once a shining Light of our Church, "unfold the golden Doors of Heaven, and open to you the prospect which the blessed Martyr St. Stephen enjoyed; could I shew the ever-living Jesus seated at the right Hand of Glory, and open your Ears to hear the eter-

* Sherlock, Bishop of London.

nal Anthems of Praise, which the Blessed above sing to Him that *was* and *is* and *is to come;* to the Lamb that was *slain* and is *alive* forever; could I lead you through the unbounded Regions of eternal Day, and give you to taste the never-fading Joys of the Saints who rest from their Labour!" Or, " could I, on the other hand, unbar before your *Eyes* the *Iron-Gates* of Hell, and carry you through solid Darkness to the Fire that never goes out, and the worm that never dies; could I shew the *fallen* Angels fast bound in eternal Chains, or the Souls of the Ungodly overwhelmed in Misery and Despair; or could I open your *Ears*, and make you hear the Deep itself groan with the continual cries of their misery—Cries which never can reach the Throne of Grace, but return back in sad *Echoes*, and render even the Horrors of Hell more horrible!— Could I but shew these two states distinctly, it would convince you what manner of persons you ought to be in all holy Conversation and Godliness; that you have much at stake in this Life, and that Religion is, at least, a most serious concern!"

May these truths make a deep impression upon us, through Jesus Christ our Lord; *to whom, with the Father and holy Spirit, one God, be Glory and Dominion and Praise, forever and ever!* Amen!

PART 2

TWO FUNERAL ORATIONS.

I. ON GENERAL MONTGOMERY,

II. ON DR. FRANKLIN.

IN CONGRESS.

JANUARY 25, 1776.

"RESOLVED, That Dr. Smith be desired to prepare "and deliver a FUNERAL ORATION in honour of General "MONTGOMERY, and of those *Officers* and *Soldiers* who mag- "nanimously fought and fell with him in maintaining the prin- "ciples of *American Liberty*.

"Extract from the Minutes,

"CHARLES THOMSON, SEC."

IN pursuance of this appointment the following *Oration* was drawn up; and as the author knew that he was to address as great and respectable an audience, perhaps, as was ever convened in America, he neither wished to trifle with their character or his own, but used every effort in his power to render the composition worthy of the occasion; and now cheerfully submits it to the public judgment. He foresaw the difficulties incident to the undertaking; and was prepared to encounter them, upon the principles mentioned in the oration itself.

Two or three quotations have been transferred from the text to the margin; a few small alterations, chiefly verbal, have been made, upon the recommendation of some friends, and a paragraph, which was forgotten in the delivery, is printed in its place. Upon the whole, the author hopes he has done justice to the memory of those *brave* men who are the subjects of the oration; and with respect to those reflections upon public affairs which must rise out of public characters, and are intimately connected with them, he is so far from wishing them retrenched, that (on a careful review) he is willing to rest upon them, whatever claim he may have to the appellation of a *good Citizen*, or *friend to Liberty*, so long as it may be remembered that he either lived or wrote in America!

AN ORATION,

IN MEMORY

OF GENERAL MONTGOMERY,

AND

OF THE OFFICERS AND SOLDIERS,

WHO FELL WITH HIM, DECEMBER 31, 1775;

BEFORE QUEBEC.

DELIVERED IN THE GREAT CALVINIST CHURCH, BY THE APPOINTMENT AND AT THE DESIRE, OF THE HONORABLE CONTINENTAL CONGRESS; PHILADELPHIA, FEBRUARY 19, 1776.

O thou, who bad'st them fall with honour crown'd,
Soon make the bloody pride of war to cease!
May these the only sacrifice be found
To public freedom, and their country's peace.

FATHERS, BRETHREN, AND COUNTRYMEN.

AN occasion truly solemn has assembled us this day; and, that your attention may be alike solemn and serious, hear, in the first place, the voice of eternal truth—"It is better to go to the house of mourning than to the house of feasting;" for—"None of us liveth to himself, and no man dieth to himself"—

But there are some men, illuminated with a purer ray of divinity—Patriots of the first magnitude—who, in a peculiar sense, may be said to *live* and *die*, not to themselves, but to others; and consequently to him who is the author of all goodness. Endowed with that superior excellence which does honour to our whole species, the *virtuous* of every nation claim

kindred with them; and the general interests of humanity are concerned in their character.

In veneration of such men, to exchange the accustomed walks of pleasure for the *house of mourning;* to bedew its sacred recesses with tears of gratitude to their memory; to strive, if possible, to catch some portion of their *ethereal spirit*, as it mounts from this earthly sphere, into perfect union with congenial spirits above—is a laudable custom, coeval with society, and sanctified to us by the example of the wisest nations.

It was the manner of the Egyptians, the fathers of arts and science, not only to celebrate the names, but to embalm the bodies, of their deceased heroes, that they might be long preserved in public view, as examples of virtue; and, although "dead yet "speaking."

But this honour was not easily to be obtained; nor was it bestowed indiscriminately upon the *vulgar great.* It was decreed only by the public voice—a venerable assembly of judges, before whom the body of the deceased was brought for trial, and solemnly acquitted or condemned upon the evidence of the people.

Even kings themselves, however much spared when alive, for the sake of public tranquillity, had still this more than fiery ordeal before their eyes; and, by the example of some of their number, who had been refused sepulture in those very tombs which their pride had prepared to their own memory, were taught both to venerate and to dread a law, which extended its punishments beyond the usual times of oblivion.

The moral of the institution was truly sublime—constantly inculcating a most important lesson—"That whatever distinctions our wants and vices may render necessary, in this short and imperfect period of our being, they are all cancelled by the hand of death; and, through the endless untried periods which succeed, virtue and beneficence will make the true distinctions of character, and be the only foundations of happiness and renown!

If from the *Egyptians*, we pass to the *Greeks*, particularly the enlightened Athenians, we shall find that they had an express law, appointing orations and public funerals, in honour of those who gloriously sacrificed their lives to their country. And this solemn office was performed before the great assemblies of the people; sometimes for one, and sometimes for bands of heroes together.

Thucydides has recorded a celebrated oration of this last kind, delivered by Pericles. The illustrious speaker, after a most animating description of the *amor patriæ*—the love of our country—which he exalts above all human virtues, turns to the deceased—

"Having bestowed their lives to the public, every "one of them, says he, hath received a praise that "will never decay—a sepulchre that will always be "most illustrious;—not that in which their bones lie "mouldering, but that in which their fame is pre-"served. This whole earth is the sepulchre of illus-"trious citizens,"—and their inscription is written upon the hearts of all good men.

" As for you, the survivors!—from this very mo-
" ment, emulating their virtues, place your sole
" happiness in liberty—and be prepared to follow its
" call through every danger." Then, addressing himself, with exquisite tenderness, to the relicts and children of the deceased, he suggests to them that the commonwealth was their husband, their father and brother—

" From this day forward to the age of maturity,
" shall the orphans be educated at the public expense
" of the state. For this benevolent meed have the
" laws appointed to all future relicts of those who
" may fall in the public contests."

Nor were the ROMANS less careful in this matter. Considering men in general as brave, more by art than nature; and that honour is a more powerful incentive than fear; they made frugality, temperance, patience of labour, manly exercise, and love of their country, the main principles of education. Cowardice and neglect of duty in the field, were seldom punished with death or corporal inflictions; but by what was accounted worse, a life decreed to ignominious expulsion and degradation from Roman privileges.

On the contrary, deeds of public virtue were rewarded, according to their magnitude, with statues, triumphs of various kinds, peculiar badges of dress at public solemnities, and* songs of praise to the living as well as the dead.

* They are called " Carmina," as wrought up in the high poetic style; but were not, therefore, always in verse or measure.

Next to the hymns composed in honour of the Gods, Poetry derived its origin from the songs of triumph to heroes,* who tamed the rude manners of mankind, founded cities, repelled the incursions of enemies, and gave peace to their country†. And this custom began when Rome contained only a few shepherds, gathering strength by an alluvies of the outcasts of neighbouring nations.

Those first efforts of *poetic eulogy*, whether in prose or verse (like those of a similar origin, which nature, always the same, teaches our savage neighbours) although often sublime in substance, were yet so rude in structure, that‡ Livy forbears quoting them as having become intolerable to the more refined taste of his age, however suitable they might have been to the æra of their production.

What a multitude of compositions of this kind must have existed between the barbarous songs of the military upon the triumph of‖ Cossius, and the celebrated panegyric of Pliny upon Trajan! They are said to have been swelled into two thousand volumes, even in the time of Augustus. In short, the praise of public virtue was wrought into the whole

* Soliti sunt, in epulis, canere convivas ad tibicinem, de clarorum hominum virtute. *Cic.*

† Qui terras hominumque colunt genus, aspera bella
Componunt, agros assignant, oppida condunt. *Hor.*

‡ Carmen canentes ibant, illa tempestate forsitan laudabile rudibus ingeniis, nunc abhorrens & inconditum, si referater.

‖ Longe maximum triumphi, spectaculum fuit Cossius——in eum milites carmina incondita, æquantes eum Romulo, canere.

Liv.

texture of Roman polity; and Virgil, calling *religion* to his aid, gave it the highest finish*.

He divides his Hades, or place of *ghosts*, into different regions; and, to the gulf of deepest perdition†, consigns those monsters of iniquity who delighted in the destruction of mankind, betrayed‡ their country, or violated its religion and laws. There he excruciates them, in company with

"Gorgons and Hydras, and Chimeras dire"||—

Vultures prey upon their vitals, or they are whirled eternally round with *Ixion* upon his wheel, or bound down with *Tantalus*,** whose burning lip hangs quivering over the elusive waters it cannot touch; or the fury *Tisyphone*, her hair entwined with serpents, her garments red with human gore, urges on their tortures with unrelenting hand!

The Poet having thus exhausted imagination as well as mythology, in the description of punishments

* See more on the use and good Policy of *Funeral* Panegyrics, on the public virtue of great men deceased, from page 42, to 47, of Sermon III. antea.

† "Full twice as deep the dungeon of the fiends,
"The huge tartarean gloomy gulf descends
"Below these regions, as these regions lie
"From the bright realms of yon æthereal sky."

‡ "This wretch his country to a tyrant sold,
"And barter'd *glorious liberty* for gold:
"Laws for a bribe he pass'd—but pass'd in vain;
"For these same laws a bribe repeal'd again."

|| Milton here borrows his monsters from Virgil,

——"*flammisque armata Chimæra;*
"*Gorgones, Harpiæque.*"—*&c.*

See Virgil, B. VI, from line 288, to line 627; or Pitt's excellent translation.

** Tantalus a labris, sitiens, fugientia captat
Flumina.—— *Hor.*

for the disturbers of mankind, and foes to their country, raises his conclusion to a height of horror beyond the reach of expression—

" Had I a hundred mouths, a hundred tongues,
" A voice of brass, and adamantine lungs;
" Not half the mighty scene could I disclose,
" Repeat their crimes, or count their dreadful woes*."

Nor has Virgil strayed any farther through the fields of fancy or fable in this place, than to borrow strength of colouring for the garb of truth; and, I suspect, that he drank from a purer fountain than that of Helicon, when he peopled his Tatarus with the ancient scourges of the human race. An authority, sacred among Christians, had, indeed, long before given an awful sanction to the truth of his doctrine.

A Prophet and Poet, indeed, whose inspiration was truly from heaven, the incomparably sublime Isaiah, foretelling the fall of Babylon, has an ode of *triumph*, wherein he exults over its haughty monarch in strains of wonderful *irony* and reproach. He reprobates him as a destroyer of mankind; who had " made the world a wilderness." He represents the whole earth as delivered from a curse by his fall! The trees of the forest rejoice, because he is laid low! The very grave refuses a covering to his execrable corse! He is consign'd to the depths of misery;

* Milton has taken the same method of raising his description, by leaving something to be conceived beyond the power of words to express——

" Abominable, unutterable, and worse
" Than fables yet have feign'd, or fear conceiv'd.—

while the infernal mansions themselves are moved at his approach, and the ghosts of departed tyrants rise up, in horrid array and mockery of triumph, to bid him welcome to his final abode!

The astonishing grandeur and spirit of this passage, and indeed of the whole ode, are unrivalled by any* poet of Greek or Roman name.

"How hath the oppressor ceased! The Lord "hath broken the staff of the wicked! He that smote "the people in wrath—that ruled the nations in "anger—is persecuted and none hindereth! The "whole earth is at rest and is quiet—they break "forth into singing; yea the fir-trees rejoice at thee, "and the cedars of Lebanon, saying, since thou art "laid down, no feller is come up against us.

"Hell from beneath is moved for thee, to meet "thee at thy coming. It stirreth up the dead for thee "—even all the chief ones of the earth! They shall "say unto thee, art thou also become weak as we? "Art thou become like unto us? Thy pomp is "brought down to the grave—How art thou fallen "from heaven, O *Lucifer*, son of the morning! how

* Alcæus himself (saith Bishop Newton) so highly renowned for his hatred of tyranny, and whose odes are alike animated by the spirit of Liberty and Poetry, has nothing that can be compared with the prophet in this place.

The excellent Prelate, above quoted, hath a further remark on this passage, which it would be unpardonable to omit.

"What a pleasure must it afford all readers of an exalted taste and "generous sentiments, all true lovers of liberty, to hear the prophets thus "exulting over tyrants and oppressors? The scriptures, although often perverted to the purposes of tyranny, are yet in their own nature calculated "to promote the civil and religious liberties of mankind. True religion, "virtue and liberty, are more intimately connected than men commonly "consider."

" art thou cut down to the ground, that didst weaken
" the nations? That made the world as a wilderness,
" destroyed the cities thereof, and opened not the
" house of the prisoners? All kings of the nations,
" [meaning just and merciful kings] even all of
" them, lie in glory, every one in his own house
" (or sepulchre); but thou art cast out of thy grave,
" like an abominable branch;—thou shalt not be
" joined with them in burial, because thou hast de-
" stroyed thy land and slain thy people*."

But although the reward of *heroes*, in the *Christian's heaven*, be our proper theme on this solemn day; yet the passing view which we have taken of the perdition decreed to the traitors of their country, in the *Poet's hell*, confirmed also by the voice of scripture, is not foreign to our main purpose.

I know your bosoms glow with so strong an aversion to all the foes of liberty in this life, that you will surely avoid every thought and action, which might doom you to their company in the life to come; and therefore, bidding adieu—and may it be an eternal adieu—to those dreary regions and their miserable inhabitants, let us now exalt our joyous view to those celestial mansions, where the benefactors of mankind reap immortal triumphs!

" Lo! the blest train advance along the meads,
" And snowy wreaths adorn their glorious heads—
" Patriots who perish'd for their country's right,
" Or nobly triumph'd in the field of fight—
" Worthies who life by useful arts refin'd,
" With those who leave a deathless name behind,
" Friends of the world, and patrons of mankind," &c.

* Isaiah, xiv.

But here, ye Pagan poets, and thou prince of their choir, we leave you far behind; for your sublimest flights are now infinitely short of the theme! Your gloomy theology gave you tolerable aid in forming a *hell*, but the utmost efforts of natural genius could not make a *heaven*, worthy of a rational and immortal soul! The glory of giving some animating description of that bliss "which eye hath not seen, nor ear "before heard, nor could the unenlightened heart of "man otherwise conceive," was left for a more divine teacher. From *him* we learn, that a heart pure and detached from sordid pleasures, a soul panting after perfection, striving to imitate the goodness of heaven, anticipating its approving sentence, and devoted to the service of mankind, shall at last rise and mix in eternal fellowship with the beatified family of God*!

* A poet *now*, as may appear from the following lines of *Thomson*, can give us descriptions of *elysian bliss*, far superior to those of Virgil; "whose "ideas on this subject (as Mr. SPENCE observes) although preferable to "those of Homer and all the other ancient poets, are still so very low, that "they seem little more than borrowed from holiday-sports on the banks of "Tiber"—

"In those bright regions of celestial day,
"Far other scenes, far other pleasures reign—
"All beauty here below, to them compar'd,
"Would like a rose before the mid-day sun,
"Shrink up its blossom—like a bubble break,
"The passing poor magnificence of kings—
"For there the KING OF NATURE, in full blaze,
"Calls every splendor forth; and there his court,
"Amid æthereal powers and virtues, holds—
"Angels, archangels, tutelary gods
"Of cities, nations, empires, and of worlds!
"But sacred be the veil that kindly clouds
"A light too keen for mortals"———

Having now, my respected countrymen—and I hope I do not weary you—laid a wide foundation upon the practice of the wisest nations—in support of the present solemnity; I shall add but little more concerning the public utility of the thing itself.

Circumstanced as we now are, and perhaps shall long be, in building up a fabric for future ages, it would be a wise institution, if, in imitation of the Genoese *feast of union*, we should make at least an annual pause, for a review of past incidents, and of the characters of those who have borne an illustrious share in them; thereby animating our virtue, and uniting ourselves more closely in the bonds of mutual friendship.

The world, in general, is more willing to imitate, than to be taught; and examples of eminent characters have a stronger influence than written precepts. Men's actions are a more faithful mirror of their lives than their words. The former seldom deceive; but the latter often. The Deeds of Old, contract a venerable authority over us, when sanctified by the voice of applauding ages; and, even in our own day, our hearts take an immediate part with those who have nobly triumphed, or greatly suffered, in our behalf.

But the more useful the display of such characters may be to the world, the more difficult is the work. And I am not to learn, that of all kinds of writing, panegyric requires the most delicate hand. Men seldom endure the praise of any actions, but those which their self-love represents as possible to themselves. Whatever is held up as an example,

if placed beyond the common reach of humanity, duly exalted by public spirit, will excite no emulation; and whatever is placed within the vulgar walks of life, will attract no attention.

There is a further difficulty, peculiar to certain times; particularly those of civil dissension, when the tempers of men are worked into ferment. Whence it happens, that they who have been the subjects of obloquy in one age, or in one state of party, have become the theme of praise in another. Such was Hampden—in the days of passive obedience, branded as a seditious disturber of his country's peace; and, at the blessed æra of the revolution, exalted into the first rank of *patriots*. Such was Sidney—condemned to a scaffold in the former period; and, in the latter, immortalized by the delegated voice of the nation!

What judgment posterity will form of the present mighty contest, in which these United Colonies are engaged, I am at no loss to determine in my own mind. But, while the same actions are, by one part of a great empire, pronounced the most criminal resistance, and by another, the most laudable efforts of self-preservation; no public character can be drawn alike acceptable to all. Nevertheless, as the faithful *historian* is the best panegyrist of true merit, he will not fashion himself to times and seasons, but exalt himself above them; and, conscious of his dignity, as responsible to succeeding ages, will take eternal truth as his support, which can alone bear the impartial test of future examination. He knows that the divine colours of virtue, although they may give a

temporary glare, will not blend or mellow into a ground-work of vice.

Whatever events, disastrous or happy, may lie before us; yet some degree of applause, even from an enemy, is certainly due to those illustrious men; who, led by conscience and a clear persuasion of duty, sacrifice their ease, their lives and fortunes to the public; and, from their friends and country, they are entitled to a deathless renown.

Perish that narrow pride, which will suffer men to acknowledge no virtue, but among their own party. In this direful contest, the chief concern of a liberal mind, will be, that so much personal virtue as may be found on both sides, instead of being united in some great national object for the common good, should be dreadfully employed to the purpose of mutual destruction. And a man can as soon divest himself of his humanity, as refuse the tribute of veneration due to actions truly magnanimous.

When once it becomes criminal to plead the cause of a suffering people; when their virtues can no longer be safely recorded—then tyranny has put the last hand to its barbarous work. All the valuable purposes of society are frustrated; and whatever other human fate remains will be wholly indifferent to the wise and good.

There are also many whose minds are so *little*, that they can conceive nothing *great*, which does not court the eye in all the trappings of dress, titles, and external splendor. An *American-Patriot!* a *Blanket-Hero!* a *General* from the *plough!* all these are terms of ridicule and reproach among many. Yet such

was *Cincinnatus*, in the best days of Roman virtue; and a British poet, already quoted, hath boldly taught his countrymen this noble lesson———

" Some, with whom compar'd, your insect-tribes
" Are but the beings of a summer's day,
" Have held the scale of empire, rul'd the storm
" Of mighty war; then, with unweary'd hand,
" Disdaining little delicacies, seiz'd
" The *plough*, and greatly independent liv'd."

THOMSON.

The same noble lesson is also taught, by the well known story of the two Spanish grandees, who were sent ambassadors to the Hague. Notwithstanding all the pride of their nation, they did not despise the Dutch deputies when they met them in a plain habit, and saw them on a journey sit down upon the grass, to a frugal repast of bread and cheese, out of their knapsacks. On the contrary, they cried out, " We " shall never be able to *conquer* these people; we must " even *make peace* with them."

Should ambassadors honour us with a visit, upon a like occasion; let us be prepared to meet them in the same majestic simplicity of garb and manners. Let us convince them that public virtue is confined to no class of men; and that although it sometimes basks in the sunshine of courts, it frequently lies hid in the shades of obscurity, like the latent fire in flint, till called forth by the collisive hand of oppression.

Adversity is the season which shews the spirit of a man in its full vigor; and times of civil calamity never fail to strike forth *lights*, sometimes single, and

sometimes whole constellations, mingling their kindred rays to warm and to illuminate the genius of their country.

The sacred flame, thus enkindled, is not fed by the fuel of faction or party; but by pure benevolence and love of the public. It, therefore, soon rises above the selfish principles, refines and brightens as it rises, and expands itself into heavenly dimensions. Being inextinguishable in its own nature, the blood of thousands, on the scaffold or in the field, is but as oil poured into a conflagration, increasing its vehemence, till it consumes all before it; burning still clearer and stronger, *unto the full day of peace and civil happiness.*

Those who enjoy a true portion of this divine flame, duly called forth into exercise, stand in no need of further titles or distinctions, either by *birth* or *grant.* For what can the world present greater to the sight of mortals, or even immortals, than a man who knows and courts the blessings of *peace*, who wishes to breathe out his last in its arms; and, keeping it still as his object, is nevertheless roused by the first pang of his suffering country; gives his whole illustrious spirit to her relief; rises above all human allurements; never remits his zeal; fears nothing*; regards nothing—but the sentiments which virtue and magnanimity inspire? What higher qualities can be required to entitle a man to the veneration and eulogies of his country? And these too will be his most durable monument.

* Nihil extimescere; omnia humana despicere; nihil quod homini *accidere possit intolerandum* putare. Cic.

The magnificent structures raised by the gratitude of mankind to their benefactors of old, had but a local and temporary use. They were beheld only by one people, and for a few ages—

> " The Heav'n aspiring pyramid, the proud
> " Triumphal arch, and all that e'er upheld
> " The worshipp'd name of hoar antiquity
> " Are mouldering into dust"——

In vain does the way-faring man investigate the tottering ruins for the divinity once enshrined there! A scanty receptacle, about six feet in length and half the breadth, informs him that it once contained some human dust, long since mingled with the common mass. In vain does the prying *antiquary* dwell upon the sculpture, or strive to collect and spell the scattered fragments of letters. The inscription is gone —long since gone, effaced, obliterated! And fruitless were the search, through the whole world, for the hero's name, if it were not recorded in the *orator's* page, or proclaimed by the faithful voice of *history*.

There it shall live, while the smallest vestiges of literature remain upon earth—yea, till the final dissolution of things human; nor shall it perish then; but, being the immediate care of Heaven, the great archangel, when he sweeps suns and systems from their place, and kindles up their last fires, stretching forth his mighty arm, shall pluck the precious scroll from the devouring conflagration, and give it a place among the archives of eternity.

But whither am I borne? to what heights have I ascended? I look down with astonishment and trem-

ble at my situation! Oh! Let your friendly arms be extended to save me as I fall. For in the idea I have of my subject, I have undertaken to guide the chariot of the sun; and how shall I steer through the exalted tract that lies before me? Considering myself as honoured with this day's office by the delegated voice of some millions of people through a vast continent, upon an occasion, wherein their gratitude, their dignity, their love of liberty, nay even their reputation in literature—are all in some degree concerned; what language shall I use, or how shall I accommodate myself to every circumstance, in the arduous work?

Truth alone must guide the hand that delineates a character. Should I affect to soar aloft and dip my pencil in the colours of the sky, I should but scorch my own wings, melt their wax, and be precipitated headlong. Nor is the danger less in the other extreme; viz. timidity, or a rein too strait and stiff.

Oh! then, for some better Phœbus, some presiding genius, to guide me through my remaining way; to point out the *middle path*, and teach me to unite dignity with ease, strength with perspicuity, and truth with the unaffected graces of elocution. Or rather, you shall be my Phœbus, my inspiring as well as presiding genius, ye delegated fathers of your country! So far will I strive to imitate* him, who always animated himself with his subject, by thus accosting himself before he went forth to speak—

"Remember, thou art this day going to address men born in the arms of liberty, *Grecians*, *Athen-*

* Pericles.

ians!"—Let no thought enter thy heart—let no word fall from thy tongue—unworthy of such an audience.

As to that hero, whose memory we are now met to celebrate as a *Proto-Martyr** to our rights—for through whatever fields I have strayed, he has never escaped my view—as to him, I say, if any thing human could now reach his ear, nothing but the great concerns of virtue, liberty, truth and justice would be tolerable to him; for to these was his life devoted from his early years.

He had received a liberal education in Ireland his native country, before he went into the army; and was indeed endued with talents which would have led him to eminence in any profession. His own he studied with a felicity which soon distinguished his military abilities. But war and conquest having no other charms to him than as the necessary means of peace and happiness to mankind, he still found leisure, in the midst of camps, to cultivate an excellent taste for philosophy and polite literature. To these he added a careful study of the arts of government, and the rights of mankind; looking forward to that time, when he might return into the *still scenes* of private life; and give a full flow to the native and acquired virtues of a heart rich in moral excellence.

Above eighteen years ago, he had attained the rank of captain in the 17th British regiment, under General Monckton, and stood full in the way of higher preferment; having borne a share in all the

* The author did not intend to appropriate this term so as to forget the merit of Dr. Warren, and other brave men who fell before in the same cause.

labours of our American wars, and the reduction of Canada. Ill-fated region! short-sighted mortals! Little did he foresee the scenes which that land had still in reserve for him! Little did those generous Americans, who then stood by his side, think that they were assisting to subdue a country, which would one day be held up over us, as a greater scourge in the hands of friends, than ever it was in the hands of enemies!

Had such a thought then entered their hearts, they would have started with indignation from the deed of horror. Their heroism would have appeared madness and parricide! The lifted steel would have dropped from the warrior's arm! The axe and the hoe from the labourer's hand! America would have weeped through all her forests; and her well-cultivated fields refused to yield farther sustenance to her degraded sons!

But far different were our thoughts at that time. We considered ourselves as co-operating with our British brethren for the glory of the empire; to enable them to secure our common peace and liberty; to humanize, adorn, and dignify, with the privileges of freemen, a vast continent; to become strong in our strength, happy in our happiness; and to derive that from our affection, which no force can extort from a *free* people; and which the miserable and oppressed cannot give!

And these, too, were the sentiments of our lamented hero; for he had formed an early attachment, amounting even to an enthusiastic love, to this country! The woodland and the plain; the face of nature, grand, venerable, and yet rejoicing in her

prime; our mighty rivers, descending in vast torrents through wild and shaggy mountains, or gliding in silent majesty through fertile vales; their numerous branches and tributary springs; our romantic scenes of rural quiet; our simplicity of manners, yet uncorrupted by luxury or flagrant vice; our love of knowledge and ardor for liberty—all these served to convey the idea of primæval felicity to a heart which he had taught to beat unison with the harmony of Heaven!

He therefore chose America, as the field of his future usefulness; and as soon as the blessings of peace were restored to his country, and duty to his sovereign would permit, he took his leave of the army; and having soon connected himself, by marriage, with an ancient and honourable family, in the province of New-York, he chose a delightful retirement upon the banks of Hudson's river, at a distance from the noise of the busy world! Having a heart distended with benevolence, and panting to do good, he soon acquired, without courting it, from his neighbours, that authority, which an opinion of superior talents and inflexible integrity, never fails to create.

In this most eligible of all situations, the life of a country gentleman, deriving its most exquisite relish from reflection upon past dangers and past services, he gave full scope to his philosophic spirit, and taste for rural elegance. Self-satisfied and raised above vulgar ambition, he devoted his time to sweet domestic intercourse with the amiable partner of his heart, friendly converse with men of worth, the study of useful books, and the improvement of his favoured *villa*. Nor from that happy spot did he wish to stray;

until he should receive his last summons to happiness more than terrestrial.

But when the hand of power was stretched forth against the land of his residence, he had a heart too noble not to sympathize in its distress. From that fatal day—in which the first American blood was spilt by the hostile hands of British brethren, and the better genius of the empire, veiling her face in anguish, turned abhorrent from the strife of death among her children—I say, from that fatal day, he chose his part.

Although his liberal spirit placed him above local prejudices, and he considered himself as a member of the empire at large; yet America, struggling in the cause of Liberty, henceforth became his peculiar country;—and that country took full possession of his soul; lifting him above this earthly dross, and every private affection! Worth like his could be no longer hid in the shades of obscurity; nor permit him to be placed in that inferior station with which a mind, great in humility and self-denial, would have been contented. It was wisely considered that he who had so well learned to obey, was fittest to command; and therefore, being well assured of his own heart, he resigned himself to the public voice, nor hesitated a moment longer to accept the important commission freely offered to him; and, with the firmness of another Regulus, to bid farewel to his peaceful retirement, and domestic endearments.

Here followed a scene of undissembled tenderness and distress, which all who hear me may, in some degree, conceive; but all cannot truly feel. You only

who are husbands and fathers—whose hearts have been intimately blended with the partners of your bliss, and have known the pangs of separation, when launching into dangers, uncertain of your fate—You only would I now more directly address. Give a moment's pause for reflection! Recall your own former feelings, your inward struggles, your virtuous tears; even on a transient separation from a beloved family! Here bid them again freely flow while you listen to our hero's parting words—

> Ye scenes where home-felt pleasures dwell,
> And thou, my dearer self, farewell!
> "Perhaps the cypress, only tree
> "Of all these groves, shall follow me*"—
> But still, to triumph or a tomb,
> Where Virtue calls, I come, I come†.

"I COME, I come!" Nor were these the words of disappointed ambition; nor dictated by any sudden start of party zeal. He had weighed the contest well, was intimately acquainted with the unalienable rights of freemen, and ready to support them at every peril! He had long foreseen and lamented the fatal issue to which things were hastening. He knew that the sword of civil destruction, once drawn, is not easily sheathed; that men, having their minds inflamed and the weapons of defence in their hands, seldom know the just point where to stop, even when they have it in their power; and often proceed to actions, the bare contemplation of which would at first have astonished them.

* Hor. B. 2. Ode. 14. L. 22. 24.

† These lines were set and performed to music, which gave an opportunity of a pause, in delivering the oration.

It was therefore his desire rather to soften than enflame violent humours, wishing that America, in all her actions, might stand justified in the sight of God and the world. He foresaw the horrid train of evils which would be let loose by the stroke which should sever the ancient bond of union between Great-Britain and us. It was therefore his wish that such a stroke should never proceed first from the hand of America. Nor did it so proceed.

The resistance made at Lexington was not the traiterous act of men conspiring against the supreme powers; nor directed by the councils of any public body in America; but rose immediately out of the case, and was dictated by *self-preservation*, the first great law of nature as well as society. If there was any premeditated scheme here, it was premeditated by those who created the dreadful necessity, either of *resistance* or *ruin*. For could it be expected that any people, possessing the least remains of virtue and liberty, would tamely submit to destruction and ravage —to be disarmed as slaves; stripped of their property, and left a naked prey even to the insults of surrounding savages?

Was this an experiment worthy of Great-Britain? Where was the wisdom of her counsellors? Had their justice, their moderation quite forsaken them? Could they possibly expect obedience in such a case as this? Would they themselves, in a similar case, even under a legislative authority of their own free choice, submit to laws which would destroy the great end of all laws, *self-preservation?* Human nature says,

no. The genius of the English constitution says, no. The nation itself hath heretofore said, no; and a great oracle* of its laws has given his sanction to the verdict—" In cases of national oppression," says he, " the nation hath very justifiably risen as one man, to " vindicate the original contract, subsisting between " the king and people." And—" If the sovereign " power threaten desolation to a state, mankind will " not be reasoned out of the feelings of humanity, " nor sacrifice liberty to a scrupulous adherence to " political maxims."

If the case of America does not come within the above description, there seems to be no equity left upon earth; and whatever is exacted by *force* must be yielded through *fear*. But if justice be any thing more than a name, it is surely a solecism in politics to say, that one part of a free country has a right to command that which the other " cannot *obey* without " being *slaves*, nor *resist* without being *rebels*." Yet to such a sad dilemma does the parliamentary claim of a " right to bind us in all cases whatsoever," reduce America; involving in it a total surrender of our liberties; superseding the use of our own legislatures; marking us with such a badge of servitude as no freeman can consent to wear; and subjecting us to burdens laid by those who are not only unacquainted with our circumstances, and bear no part of the weight, but ease themselves in proportion as they load us. If this be *law*, if it be *equity*, it has no example

* Blackstone

among any other people, possessing the least glimmerings of virtue or native freedom.

But although this claim be so repugnant to every idea of natural as well as legal justice, that the guilt of blood which it may occasion can be chargeable only on those who attempt to enforce it; yet I am well assured that when compelled at last by hard necessity, either to avert the dagger pointed at our breast or crouch to unconditional servitude, our hero's heart bled for the dreadful alternative.

His principles of loyalty to his sovereign (whom he had long served, and whose true glory consists in healing those streaming wounds) remained firm and unshaken. Love to our brethren whom we must oppose; the interchange of good offices, which had so intimately knit the bonds of friendship between them and us; the memory of those better days in which we fought and triumphed together; the vast fabric of mutual happiness raised by our union, and ready to be dissolved by our dissentions; the annihilation of those numerous plans of improvement in which we were engaged for the glory of the empire—all these considerations conspired to render this contest peculiarly abhorrent to him and every virtuous American, and could have been outweighed by nothing earthly, but the unquenchable love of liberty, and that sacred duty which we owe to ourselves and our posterity.

Hence, as appears from his papers, even in the full triumph of success, he most ardently joined his worthy friend* General Schuyler in praying that "Heaven

* In his letter of Nov. 8th.

" may speedily re-unite us in every bond of affection " and interest; and that the British empire may again " become the envy and admiration of the universe, " and flourish" till the consummation of earthly things.

This part of his character, I dwell upon with particular satisfaction; and indeed had he evidenced a contrary sentiment, or gone forth in the rage of *conquest*, instead of the spirit of *reconciliation;* not all his other virtues, nor yet the respect which I owe to the appointment wherewith I am now honoured, could have induced me to appear in this place, on this occasion.

God forbid that any of the profession to which I belong, should ever forget their peculiar character, exercise a turbulent spirit, or prostitute their voice to enflame men's minds to the purposes of wild ambition, or mutual destruction. I am happy in knowing that nothing of this kind is wished from me; nay that the delegated voice of the continent, as well as of this particular province, supports me in praying for a *restoration* " of the former harmony between Great- " Britain and these Colonies upon so firm a basis as " to perpetuate its blessings, uninterrupted by any " future dissentions, to succeeding generations in " both countries*"

* The above paragraph having been either misrepresented or misunderstood by some, the author does not think himself at liberty to make the least alteration in it, even if he judged any to be necessary. The quotation from the last petition of congress, as well as the reference made to the instructions of our assembly, both point to a past period; and the author

Indeed this matter rests in *safe hands*, and is clear in itself. If redress of grievances, essential liberty, and security against future oppression can be obtained, according to our own desires; then neither consistency, dignity, nor a regard to our illustrious British friends, who have defended our cause, pledged themselves for our sincerity, and hope by our aid to restore and perpetuate the glory of the whole empire, can suffer us to hesitate. To say, let them look to their own safety, and we will look to ours, would be unworthy of the liberal soul of any American, truly animated in our present cause, and with the love of *universal liberty*.

But suppose these terms cannot be obtained? Why then, there will be no need of further arguments, much less of aggravations. Timid as my heart perhaps is, and ill-tuned as my ear may be to the din of arms and the clangor of the trumpet; yet, in that case, sounds which are a thousand times more harsh —"even the croaking of frogs in the uncultivated fen,"

cannot be considered, from thence, as taking upon him to make the least declaration concerning the present sentiments of either of these bodies; nor is there a word which can preclude the taking into the terms of accommodation, so far as may be thought reasonable, the redress of whatever grievances or losses we may have sustained, since that period. Upon the whole, it is presumed, that a single sentiment is not to be found in the oration, which is not fully consonant to every declaration of congress which has yet appeared. And to impute to them, or even suspect, the least change of sentiment, before they themselves have declared it, would not only be indecent but very injurious to our cause. The author is also consistent with himself, and if the same doctrines which, he has been told, were well received in his late publication [Sermon before General Cadwalader's battalion,] should now be disagreeable to any, the fault is not his.

or the howling of wild beasts around the *spot*, where *liberty dwells*, would be " preferable to the night-" ingale's song" in *vales of slavery*, or the melting notes of Corelli in *cities clanking their chains!*

If this be a digression, pardon it as the last, and due to my own principles and consistency. I now hasten to attend our hero through the remainder of his career—short indeed! but crouded with scenes of virtuous activity, which would have dignified the longest life; and the best achievments of ancient renown.

The Canada expedition is one of those measures, which the enemies of American peace, having first rendered necessary, will now strive to misconstrue into *hostility* and *offence*. But when authentic proofs were obtained that a people professing a religion, and subjected to laws, different from ours, together with numerous tribes of savages, were instigated and preparing to deluge our frontiers in blood, let God and the world judge whether it was an *act of offence;* or rather, whether it was not *mercy* to them, to ourselves, to the whole British empire, to use the means in our power for frustrating the barbarous attempt.

Indeed there was benevolence in the whole plan of this expedition. It was to be executed not so much by *force* as by *persuasion;* and appearing in the country with such a respectable strength, as might protect the inhabitants from the insults and vengeance of those, who were striving to make them lift up their reluctant arm to the shedding fraternal blood. It was further wished to kindle up the expiring lamp of li-

berty among them; to open their eyes to its divine effulgence; and enable them to raise their drooping head, and claim its blessings as their own.

This was a work, in all its parts, suited to the genius of a MONTGOMERY. He had a head and heart which equally pointed him out as a fit guide in such an undertaking; for he understood and could well explain the blessings of a free government. Persuasion dwelt upon his tongue. He had a soul, great, disinterested, affectionate, delighting to alleviate distress, and to diffuse happiness. He had an industry not to be wearied out; a vigilance not to be imposed upon; and a courage, when necessary, equal to his other abilities.

But still, with a few new-raised men, of different colonies, and perhaps different tempers; ill supplied with arms and ammunition; worse disciplined; unaccustomed to look cannon in the face; to make or to mount a breach—in such circumstances, I say, and in the short space of an autumnal and winter campaign, in rigorous northern climes, to achieve a work which cost Great-Britain and the colonies the labour of several campaigns, and what was a sacrifice of infinitely more value—the life of the immortal Wolfe—this certainly required a degree of magnanimity beyond the ordinary reach, and the exertion of the highest abilities of every kind.

The command and conduct of an army, were but small parts of this undertaking. The Indians were to be treated with, restrained and kept in temper. The Canadians were likewise to be managed, protected and supported: And even his own army in

some degree to be formed, disciplined, animated, accustomed to marches, encampments, dangers, fatigues, and the frequent want of necessaries.

Camps, of all worldly scenes, often exhibit the greatest pictures of distress. The sick and the wounded—the dying and the dead—as well as the wants and sufferings of the living—all these call forth the most tender feelings, and require of a general, that, to the courage of a soldier, he should unite the utmost benevolence of a man!

Our general possessed these united qualities in their highest lustre; of which there are numerous testimonies not only from his own army, but from the prisoners, English as well as Canadians, now amongst us.

When his men laboured under fatigue, wanted bread and other necessaries, had their beds to make in snow or deep morasses, they were ashamed to complain, finding that he was willing to share in the execution of whatever he commanded. And the example which he thus set to others, did more to inspire patience, obedience, love of order and discipline, than the most rigid exercise of power could have done. The influence of this example was still stronger, as it did not appear to be the effect of constraint or political necessity; but the amiable expression of a sympathizing soul; leading him to condescend to all capacities; exact in his own duties, and great even in common things. His letters, confidential as well as official, are a full proof of this.

"Our encampment is so swampy, I feel, says he, "exceedingly for the troops; and provisions so

" scarce, it will require not only dispatch, but good " fortune, to keep us from distress—Should things " not go well, I tremble for the fate of the poor Cana- " dians, who have ventured so much. What shall " I do with them, should I be obliged to evacuate " this country? I have assured them that the United " Colonies will as soon give up Massachusetts to " resentment as them."—

These sentiments were worthy of a heroic soul, and of the faith he had pledged to those people. Nor is he less to be venerated for his tender regard towards his own army—Instead of making a merit of his difficulties (which were indeed more than ought to be mentioned in this place) he often seeks to conceal them; ascribing any little faults or tardiness, in his *young troops*, to their want of experience in forming; to their hard duty, the constant succession of bad weather and the like—still encouraging them to nobler efforts in future. And if any impatience of discipline appeared, he nobly attributes it to " that " spirit of freedom, which men accustomed to think " for themselves, will even bring into camps with " them."

His own superior military knowledge he has been known to sacrifice to the general voice, rather than interrupt that union on which success depended; and when a measure was once resolved upon by the majority, however much contrary to his own advice and judgment, he magnanimously supported it with his utmost vigor; disdaining that work of low ambition, which will strive to defeat in the execution, what it could not direct in planning.

His perseverance and conduct in gaining possession of St. John's and Montreal, have already been the theme of every tongue, and need not be mentioned in this place. His abilities in negociation; the precision with which the various articles of treaties and capitulations are expressed; the generous applause he gives, not only to every worthy effort of his own officers, but to the commanding officer and garrison of St. John's; his noble declaration to the inhabitants of Montreal, "that the continental armies "despise every act of oppression and violence, being "come for the *express purpose of giving liberty and* "*security*"—all these, I say, did honour to himself, and to that delegated body, under whose authority he acted.

Leaving him, therefore, for a while—alas too short a while—to enjoy the noblest of all triumphs, the applause of his country, and the conscious testimony of his own heart, let us inquire after another band of brave and hardy men, who are stemming rapid rivers, ascending pathless mountains, traversing unpeopled deserts, and hastening through deep morasses and gloomy woods to meet him in scenes of another issue—

> ——————————Deserts in vain
> Oppos'd their course, and deep rapacious floods,
> And mountains in whose jaws destruction grin'd,
> Hunger and toil—Armenian snows and storms!
> Greece in their view and glory yet untouch'd,
> They held their fearless way—Oh! strength of mind
> Almost almighty in severe extremes!
>
> THOMSON.

This praise was paid to ten thousand heroes, sustaining every danger, in a retreat to their own country, and is certainly due, so far as heroism is concerned, to less than a tenth parth of the number, marching through equal difficulties against the capital of a hostile country.

Even the march of Hannibal over the Alps, so much celebrated in history, (allowing for the disparity of numbers) has nothing in it of superior merit, to the march of Arnold; and in many circumstances there is a most striking similitude.

The former had to encounter the rapid Rhone; the latter, the more rapid Kennebeck, through an immense length of country. The former, when he came to quit the river, found his further passage barred by mountains, rearing their snowy crests to the sky, rugged, wild, uncultivated. This was also the case with the latter, whose troops, carrying their boats and baggage, were obliged to cross and recross the same mountains sundry times. At the foot of the mountains, the former was deserted by three thousand of his army, desponding at the length of the way, and terrified at the hideous view of those stupendous heights, which they considered as impassable—In like circumstances, about a third part of the army of the latter, deserted shall I say, or use the more courteous language—"returned home*." The march

* When the oration was delivered, the author did not know that an inquiry had been made into the reasons of the return of this party, and that the commanding officer has been acquitted. But as a very general censure had been passed upon him through the Colonies, it was judged much more

of the former was about twelve hundred miles in five months. The Virginia and Pennsylvania rifle-companies, belonging to the latter, including their first march from their own habitations to Cambridge, and thence to Quebec, marched near the same distance in about three months.

Besides these rifle-companies, Arnold's corps consisted of about five hundred New-England troops, who sustained all the fatigues of the worst part of the march by land and water, with the utmost fortitude. And General MONTGOMERY, ever ready to do justice to merit, having joined them before Quebec, gives their commander and them this character——

"they are an exceeding fine body of men, inured "to fatigue, with a style of discipline among them "much superior to what I have been used to see this "campaign—He himself is active, intelligent, and "enterprizing."

Having approached those plains which the blood of Wolfe hath consecrated to deathless fame, our hero seemed emulous of his glory, and animated with a

honourable for him to insert an account of his acquitment, than to suppress the paragraph—for all these transactions will be fully scrutinized by future historians.

It was at the foot of the Pyrenees that the 3000 deserted from Hannibal, and he freely dismissed 7000 more, whose courage he perceived was not equal to the undertaking. Indeed Livy tells us that the sight of the Alps, "their snow-clad tops almost penetrating Heaven, the rude cottages built "on rocks, sheep and oxen pinched with cold, the men savage and wearing "long beards, every thing both animate and inanimate stiff with frost"—struck even the remainder of his army with a temporary panic. It is not clear what use Hannibal made of his boats after crossing the Rhone, whether to carry his baggage, as he ascended along its banks, or not.

kindred spirit. The situation of his army pressed dispatch! snows and frost only quickened his motions. He hoped by one successful stroke, before the arrival of succours to the garrison, to complete his plan, and save the future effusion of much blood. He further flattered himself, that his success, if speedy, might have some influence upon parliament, in hastening a reconciliation. He understood that maxim of Folard—"No obstacle should break our resolution, "when there is but a moment between a bad situation "and a worse"—This sentiment he expresses in his last letter with a spirit of modesty, and a sense of duty, as well as the danger attending it, which ought to be forever recorded to his glory.—"I shall be sorry to "be reduced to this mode of attack; because I know "the melancholy consequences. But the approach-"ing severity of the season, the weakness of the "garrison, together with the nature of the works, "point it out too strong to be passed by. Fortune "often baffles the most sanguine expectations of poor "mortals—I am not intoxicated with the favours I "have received at her hands—But I think there is a "fair prospect of success."

Poor mortals indeed, if nothing was to remain of them after death; for while he was courting this success, and gloriously leading on his troops in the front of danger, he received the fatal stroke, which in an instant released his great spirit, to follow and join the immortal spirit of Wolfe!

O thou swift winged messenger of destruction, how didst thou triumph in that moment! the stroke

that severed Montgomery from his army, deprived them of more than a member. It reached the vitals, and struck the whole body with a temporary death. As when the forked lightning, darting through the forest, amid the black tempests of night, rends some towering oak, and lays its honours in the dust, the inferior trees which it had long sheltered from the storm, stand mournful around, so stood the astonished bands over their fallen chieftain!—nor over him alone; but over others, in their prime of glory, prostrate by his side!

Here, ye Pennsylvanian youths, second to none in virtue, let a portion of your tears be sacred to the *manes* of Macpherson! You remember his generous spirit in his early years, for he drank of the same springs of science with many of you now before me; and we who reached the cup to your lip, rejoice that it contributed to invigorate both him and you into wisdom and public spirit. Having finished his scholastic* education, he studied the laws of his country, under a lawyer and patriot† of distinguished name; and animated by his example, as well as precepts, had become eminent in his profession, at an age when

* He was educated partly at the college of Philadelphia, and partly at that of New-Jersey. A few days before his death, he visited the very spot on which *General Wolfe* expired; and the reflections in his letter on this occasion, as well as in that which he left sealed up, for his father, in case of his death in the attack upon Quebec, were such as became a *Christian* and a *soldier*. He bequeathed what little fortune he had accumulated, to his only brother, an officer in the regular army. As a reward for his services, he was appointed by the Congress, a Major in a battalion to be raised in the Delaware counties, but had received no account of this promotion.

† John Dickinson, Esquire.

some have scarce begun to think of business. The love of liberty being his ruling passion, he thought it his duty in the present struggle, to offer himself to the service of his country, and he had soon an opportunity of attaining that military pre-eminence, of which he was laudably ambitious.

Enjoying a hereditary bravery, joined to a well cultivated understanding, and an active spirit, he soon became the bosom friend of General Montgomery, was his aid de camp, was entrusted with a share in the management of his most important negociations, stood by his side in the attack upon Quebec, and being, as it were, animated by one common soul, and dear to each other in life—in death, they were not a moment divided!

Here likewise fell Captain Cheeseman, of the New-York forces, covered with honour, and lamented by all who knew him, as an active and gallant officer. His particular merits, as well as the merits of some others, who shared his fate, ought to be more fully commemorated on this occasion, if proper accounts of them could be collected.

I must not, however, omit the name of the brave Captain Hendricks, who commanded one of the Pennsylvania rifle-companies, and was known to me from his infancy. He was indeed prodigal of his life, and courted danger out of his tour of duty. The command of the guard belonged to him, on the morning of the attack; but he solicited and obtained leave to take a more conspicuous post; and having led his men through the barrier, where his commanding offi-

cer, General Arnold, was wounded, he long sustained the fire of the garrison with unshaken firmness, till at last, receiving a shot in his breast, he immediately expired.*

Such examples of magnanimity filled even *adversaries* with veneration and esteem. Forgetting the *foes* in the *heroes*, they gathered up their breathless remains, and committed them to kindred dust, with pious hands "and funeral honours meet."—So may your own remains, and particularly thine, O! Carlton, be honoured, should it ever be your fate to fall in hostile fields! Or if, amid the various chances of war, your lot should be among the prisoners and the wounded, may you be distinguished with an ample return of that benevolence which you have shewn to others. Such offices of humanity, softening the savage scenes of war, will entitle you to an honour which all the pride of conquest cannot bestow—much less a conquest over fellow-subjects, contending for the common rights of freemen.

By such offices as these, you likewise give a gleam of comfort to those mourners, who mix their tears without our† Schuylkill and Susquehannah; and to her‡ especially, on Hudson's river, pre-emi-

* These particulars were certified by *General Thompson* and *Colonel Magaw*, his commanders in the Pennsylvania rifle-regiment, and they give me this further character of him in their letter, viz. "No fatigues or duty "ever discouraged him....He paid the strictest attention to his company, "and was ambitious that they should excel in discipline, sobriety and "order. His social and domestic virtues you were well acquainted with."—

† The rivers on which the parents of Major Macpherson and Captain Hendricks live.

‡ Mrs. Montgomery.

nent in woe! Ye angels and ministers of grace, complete her consolations! Tell her, in gentlest accents, what wreaths of glory you have entwined, to adorn the brows of those who die for their country; and hovering for a while, on the *wing of pity*, listen to the mournful strain, flowing to a deceased husband.

* Sweet ivy twin'd with myrtle, form a shade
Around the tomb where brave *Montgomery's* laid!
Beneath your boughs, shut from the beams of day,
My ceasless tears shall bathe the warrior's clay;
And injur'd "Freedom shall a while repair,
To dwell, with me, a weeping hermit there."

Having now paid the honours due to the memories of our departed friends, what need I add more? Illustrious, although short, was their race! "But old age is not that which standeth in length of time, nor is measured by number of years—wisdom is the grey hair to man, and an unspotted life is old age."

To such men, Rome in all her glory would have decreed honours; and the resolve of *Congress* to transmit the memory of their virtues, is worthy of that magnanimity which ought to characterize public bodies. Jealous and arbitrary rulers are sparing of honours to those who serve them, lest their own should be thus eclipsed. But your lustre, gentlemen, can suffer no diminution this way; and the glory you justly bestow upon others, will only be reflected to encrease your own!

* The original lines, for which these were substituted and performed to music, are well known, viz.

"Wind gentle ever-green to form a shade,
"Around the tomb where Sophocles is laid, &c.

Part of the two last lines is from an ode of *Collins*.

AT A MEETING

OF THE

AMERICAN PHILOSOPHICAL SOCIETY.

ON motion, *resolved unanimously*, that the thanks of this Society be given to the Rev. Dr. WILLIAM SMITH, for preparing, and delivering at their desire, the ORATION or EULOGIUM, as a tribute to the memory of their illustrious president Dr. BENJAMIN FRANKLIN; and that he be requested to furnish the society with a copy of the same, for publication.

ORDERED, that a transcript of this resolution be forthwith made, and delivered to Dr. SMITH, by one of the secretaries.

Extract from the Minutes,

SAMUEL MAGAW, SECRETARY.

MARCH 4, 1791.

TO THE PUBLIC.

THE assistance derived by the author in the composition of the following EULOGIUM, from the friendly communications of some of his learned colleagues, among the officers of the American Philosophical Society, requires his public acknowledgments to be made to them, viz.

To DAVID RITTENHOUSE, Esq. L. L. D. president of the society, for sundry papers, which have been digested into the account of Dr. Franklin's electrical and philosophical discoveries, from page 64 to 71.

To THOMAS JEFFERSON, Esq. L. L. D. one of the vice presidents of the society, and secretary of the United States, for his letter, concerning Dr. Franklin's ministry at the court of France, page 75 to 77.

To JONATHAN WILLIAMS, Esq. one of the secretaries of the society, for the original letter, page 80, 81; and some papers in the appendix.

To BENJAMIN RUSH, M. D. one of the council of the society, for some sketches of Dr. Franklin's character, of which the author has availed himself, p. 50.

The length of time, which (from some necessary avocations both of the author and publisher) has intervened between the delivery of this Eulogium, and its issuing from the press, requires an apology; and might induce an expectation of its appearing at last in a more improved state. But if either the author's leisure or abilities had permitted the attempt of improvements, by a deviation from the original work, he would have considered them as unjustifiable on such an occasion; and therefore, it is submitted to the public candor, without the least addition, excepting the appendix, and the alteration only of a few words.

ORATION II.

BEING AN EULOGIUM

ON

BENJAMIN FRANKLIN, L. L. D.

President of the American Philosophical Society, Fellow of the Royal Society of London, Member of the Royal Academy of Sciences at Paris, of the Royal Society at Gottingen, the Batavian Society in Holland, and of many other Literary Societies in Europe and America; late Minister Plenipotentiary for the United States of America at the Court of Paris, sometime President, and for more than half a century a revered citizen, of the Commonwealth of Pennsylvania.

DELIVERED MARCH 1, 1791,

IN THE

GERMAN LUTHERAN CHURCH

OF THE CITY OF PHILADELPHIA,

BEFORE

THE AMERICAN PHILOSOPHICAL SOCIETY,

AND

AGREEABLY TO THEIR APPOINTMENT.

THIS SOLEMNITY WAS ALSO HONOURED WITH THE PRESENCE OF THE PRESIDENT, SENATE, AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES OF AMERICA, THE SENATE AND HOUSE OF REPRESENTATIVES OF THE COMMONWEALTH OF PENNSYLVANIA, THE CORPORATION, AND MOST OF THE PUBLIC BODIES, AS WELL AS RESPECTABLE PRIVATE CITIZENS, OF PHILADELPHIA.

ORATION, &c.

CITIZENS OF PENNSYLVANIA! LUMINARIES OF SCIENCE! ASSEMBLED FATHERS OF AMERICA!

HEARD you not that solemn interrogatory?

Who is *He* that now recedes from his labours among you?

What citizen, super-eminent in council, do you now deplore?

What luminary, what splendid sun of science, from the hallowed walks of philosophy, now withdraws his beams?

What father of his country, what hero, what statesman, what law-giver, is now extinguished from your political hemisphere; and invites the mournful obsequies?

Is it *He*—your FRANKLIN?—It cannot be!—Long since, full of years, and full of honours, hath he submitted to the inexorable call, and proceeded on his fated journey*. From west to east, by land and on the wide ocean, to the utmost extent of the civilized globe, the tale hath been told—That the vene-

* He died April 17, 1790.

rable *sage of* Pennsylvania, the *patriot* and *patriarch* of America, is no more. With the plaudits of the wise and good; with the eulogies of whole* nations and communities, he hath received his dismission, and obtained the award of glory—" As a citizen, " whose genius was not more an ornament to human " nature, than his various exertions of it have been " precious to science, to freedom, and to his coun- " try†."

What new occasion, then, (methinks I hear it inquired) invites the present solemnity, and convenes this illustrious assembly of citizens, philosophers, patriots, and law-givers? Must it be said in answer, " That, after the name of FRANKLIN hath been consecrated to deathless fame in the most distant countries, the American Philosophical Society are now, for the first time, assembled, to pay the tribute of public homage, so long due to the memory and the manes of their beloved founder and head?

On me! on me, I fear, must the blame of this delay, in some degree, fall! On me, perhaps, a much greater blame will fall, than of a delay, rendered unavoidable, on my part, by some mournful family-circumstances—I mean the blame of having attempted a duty, which might have been better discharged by other members of this society, and at the time first proposed.

* See the Eulogiums of the *Abbe Fauchet* and *M. de la Rochefoucault*, before the deputies of the national assembly of France and the municipality of Paris.

† See Mr. Madison's motion, and the act of the representatives of the United States of America in congress, for wearing the customary badge of mourning, for one month, on occasion of his death.

Yet I know not whether this delay is to be accounted inauspicious to the subject before us. There are some phænomena so luminous, that they dazzle and dim the sight, at too near an approach; some structures so grand, that they can be beheld with advantage, only at a distance; some characters so interesting, that they can be duly appreciated, only by time.

The truth of this remark hath been feelingly acknowledged, and finely described, by the celebrated *Pericles*, in his anniversary commemoration of the *Athenians* slain in battle.

" It is difficult," says he, " to handle a subject judiciously, where even probable truth will hardly gain assent. When the debt of public gratitude is to be paid to the memory of those, in whom whole communities have been interested, their nearest relatives, those who have borne a share in their illustrious actions, enlightened by an intimate acquaintance with their worth, warm in their grief and warm in their affections and praise, may quickly pronounce every eulogium to be unfavourably expressed, in respect to what they wish to be said, and what they *know* to be the truth; while the stranger pronounceth all to be exaggerated, through envy of those deeds, which, he is conscious, are above his own achievement:" For men endure with patience the praise of those actions only, in their cotemporaries, which their self-love represents as within their own reach. But time mellows a character into true relish, and ripens it into venerable beauty. The public, indeed, may sometimes too hastily bestow, and may likewise too long

withhold, the tribute of applause due to merit; but, in the latter case, will always make full amends, and decide at length with solidity of judgment, assigning to every worthy his true place in the temple of fame.

It seldom happens, however, that they who are first called to give celebrity to the actions of great men, are placed in that exact situation, either in respect to time or point of view, which may enable them to delineate a whole character, in all its proportions and beauty. This is a work, of all others, the most difficult in the performance; nor is the difficulty lessened by the acknowledged lustre and eminence of the character in view. And from hence it hath happened, perhaps, that, in eulogy and penegyric, but few of the *moderns*, and not many of the *ancients*, have been successful. While they have been striving to weave the *garlands* of others, their own *laurels* have withered and dropt from their brow!

Yet, neither the risque of character, nor the difficulties of the subject, ought to deter us from attempting, at least, to pay the honours due to transcendent merit. The inimitable *Longinus* furnishes our excuse——

"In great attempts, 'tis glorious even to fail"—

The desire of fame and posthumous glory, "grasping at ages to come," as it bespeaks the native dignity of the soul of man, and anticipates his existence in another world, is also the most powerful incentive to moral excellence in this world. It is for the interest of mankind that so divine a passion should be culti-

vated, rewarded, and held up for imitation. The neglect of it would have an unfriendly influence on virtue and public spirit. The wisest and most renowned nations have not only voted thanks and triumphs to their illustrious citizens, while living; but have celebrated them in eulogies, when dead; and have erected altars of virtue and monuments of honour, to perpetuate their names to succeeding ages and generations.

Thus did Greece and Rome, in the best days of their republics; and it was the "manner of the Egyp-"tians, the fathers of arts and sciences, not only to "celebrate the names and actions of their departed "worthies, but to embalm their bodies, that they "might long be kept in public view, as examples of "virtue, and, although dead, yet speaking."* It was also an established custom of the Athenians, every winter, to solemnize a public funeral of their heroes who had fallen in battle.

"A day was appointed, and a tabernacle erected "for the purpose; and for the space of three days "before the celebration of the ceremony, all were at "liberty to deck out the remains of their friends at "their own discretion. The bones of the slain were "brought to the tabernacle at the day appointed, in "a grand procession. Ten cypress coffins were "drawn on herses or carriages, duly ornamented, "one for every tribe; in each of which were sepa-

* The same sentiments partly occur here as in the former Oration, respecting the use of funeral Eulogies—which could not be avoided as the Orations were of different dates, and, in some degree, before different audiences.

" rately contained the bones of all that belonged to " that tribe. Distinguished above the rest, one " sumptuous bier was carried along empty; as for " all those that were missing, whose bodies could " not be found amongst the slain. All who were " willing, both citizens and strangers, attended the " solemnity, and the women who were related to the " deceased took their station near the sepulchre, " groaning and lamenting, while the remains were " deposited in the public burying-place, which stood " in the finest suburb of the city; for it had been the " custom to bury in that place all who fell fighting " for their country, except those at Marathon, whose " extraordinary valour the Athenians judged proper " to honour with a sepulchre on the field of battle. " As soon as this public interment was ended, some " orator, selected for the office by the public voice, " and always a person in great esteem for his high " understanding, and of chief dignity amongst them, " pronounced over them the Euloge or Panegyric— " and this done, they departed."

This interesting account is given by Thucydides*: And circumstanced as the people of these United States now are, and as our posterity, for ages to come, must be, in building up and completing the glorious fabric of American empire and happiness, it might be a wise institution, if (in imitation of this Athenian sepulture, or of the Genoese feast of union) we should make, at least, an annual pause; and consecrate a day to the review of past events,

* Book II.

the commemoration of illustrious characters who have borne a share in the foundation and establishment of our renown, and particularly those of whom we may have been bereft during each preceding year.

In that view, how many patriots, statesmen, and philosophers, would now pass before us?—A Livingston, a Bowdoin, a Franklin!

At the name of Franklin, every thing interesting to virtue, freedom, and humanity, rises to our recollection! By what Euloge shall we do justice to his pre-eminent abilities and worth? This would require a pre-eminence of abilities and worth, like his own. His vast and comprehensive mind was cast in a mould, which nature seems rarely to have used before, and, therefore, can be measured only by a mind cast in a similar mould. His original and universal genius was capable of the greatest things, but disdained not the smallest, provided they were useful. With equal ease and abilities, he could conduct the affairs of a printing-press, and of a great nation; and discharge the duties of a public minister of state, or the private executor of a will. Those talents, which have separately entered into the composition of other eminent characters in the various departments of life, were in him united to form one great and splendid character; and whoever, in future, shall be said to have deserved well of his country, need not think himself undervalued, when he shall be compared to a Franklin, in any of the great talents he possessed; but the happy man who shall be said to equal *him* in his whole talents, and who shall devote them

to the like benevolent and beneficent purposes, for the service of his country and the happiness of mankind, can receive no further addition to his praise.

Franklin, as a philosopher, might have become a Newton; and as a lawgiver, a Lycurgus: But he was greater than either of them, by uniting the talents of both, in the practical philosophy of doing good; compared to which, all the palms of speculative wisdom and science wither on the sight. He did not seek to derive his eminence from the mere profession of letters, which, although laborious, seldom elevates a man to any high rank in the public confidence and esteem; but he became great by applying his talents to things useful, and accommodating his instructions to the exigencies of times and the necessities of his country.

Had we no other proof of this, the great and dignified part which he sustained in the American revolution, one of the most important events recorded among the annals of mankind, would alone have been sufficient to immortalize his name; but when we take into the account his previous labours for half a century, to illuminate the minds of his fellow-citizens, to prepare them for the mighty event, to nurse them into greatness by the arts of industry and virtue, to shew them the happiness which lay within their reach, to teach them to dare, and to bear, and to improve success—this accumulation of services has woven for his head a diadem of such beauty, as scarcely ever adorned the brow of either ancient or modern worthy.

In the earliest stages of life, he had conceived the mighty *idea of American empire and glory;* but like

Hercules in the cradle, he was ignorant of his own *strength*, and had not conceived the *achievements* and *labours* which awaited him. He had not conceived that he was, one day, to contend with kings and potentates for the rights of his country; to extort from them an acknowledgment of its sovereignty; and to subscribe with his name the sacred instruments* which were to give it a pre-eminent rank among the nations of the earth, and to assure its *liberty* and *independence* to the latest ages!

He was content in his humble, but honourable, station of an useful private citizen, to cherish in his own bosom, and in distant view, the *idea of American greatness;* and he cherished those also in whom he discovered *ideas congenial* to his own! Here I can speak from grateful experience. An essay of mine, in early youth, anticipating that bright *æra* which has now commenced, when arts and science, religion and liberty, all that can adorn or exalt human nature, are diffusing themselves over this immense continent, which fell into his hands near forty years ago, first procured me that place in his esteem, that familiarity of conversation, and connexion with him, both in public and private life, which will enable me to proceed, with some advantage, to the remaining part of my duty, however unqualified in other respects.

That duty would lead me more immediately to contemplate him as a *philosopher*, the *founder* of that

* The declaration of American independence, by the congress of the United States, the treaties of amity and commerce, and of alliance with France; the definitive treaty of peace with Great-Britain, acknowledging the independence of America, &c.

society, by whose appointment I stand here, and the venerable conductor of our labours, through a long series of years, in "the promotion of useful knowledge." But as we are honoured, on this occasion, with the presence of the most illustrious public bodies, as well as the most respectable private citizens, who, having been alike benefitted by his services, are alike interested in his memory, I shall consider him in *three* distinct relations:

1st. As a *Citizen of Pennsylvania*, eminent in her councils, the founder and patron of most of those useful institutions which do honour to her name.

2d. As a *Citizen of America*, one of the chief and greatest workmen, in the foundation and establishment of her empire and renown.

3d. As a *Citizen of the World*, by the invention of useful arts, and the diffusion of liberal science, incessantly and successfully labouring for the happiness of the whole human race.

As the respect due to the public bodies, which compose such an illustrious part of this assembly, forbids me to trespass too long upon their precious time, I must forbear entering upon a full detail of the life and actions of this great man, in those several relations; and shall, therefore, touch but briefly on such parts of his character, as are either generally known in America, or have been already detailed by his numerous panegyrists, both at home and abroad.

Virtus vera Nobilitas, was an adage with which he was well pleased. He considered a descent from any of the virtuous peasantry and venerable yeomanry

of *America*, who first subdued the sturdy oaks of our forests, and assisted to introduce culture and civilization into a once untutored land, as having more true nobility in it, than a pedigree which might be traced through the longest line of those commonly called great and noble in this world.

Descended from parents, who first settled in America above an hundred years ago*; he was born at Boston, in January, 1706. The account of his education, which was such only as the common schools of that day afforded, the various incidents of his younger years, and the different occupations and professions for which his parents seemed to have intended him, before he was apprenticed to his brother, in the printing business, at the age of 12 years, although recorded by himself, and full of instruction, I shall leave wholly to his biographers, till his arrival at Philadelphia, about the 18th year of his age; to which city he came from the city of New-York, partly by water, and partly by land on foot, his stock of clothes and cash at a vary low ebb, to seek for employment as a journeyman-printer†. But by in-

* His father Josiah Franklin, settled in New-England in 1682, and his mother, Abiah Folger, was the daughter of Peter Folger, of Nantucket one of the first settlers of that country.

† The account of his arrival at Philadelphia, as drawn up by the accurate and elegant compilers of his life in that valuable work, the Universal Asylum and Columbian Magazine, published by William Young, in Philadelphia, is as follows—" After a passage of three days, he arrived from Boston at New-York, and immediately applied to William Bradford, the printer of that place, (who was the first printer in Pennsylvania) who could give him no employment, but advised him to go to Philadelphia, to his son Andrew Bradford. From New-York to Philadelphia Franklin travelled, partly by water, and fifty miles by land on foot, through rain and dirt, suspected

dustry and the application of his great natural talents to business, he soon was enabled to procure a press, and to stand upon his own footing.

This account of his low beginnings, it is hoped, will not scandalize any of his respectable fraternity. No, Gentlemen*; but you will exult in it when you consider to what eminence he raised himself, and raised his country, by the *right use of the press*. When you consider that the *Press* was the great instrument which he employed to draw the attention of *Pennsylvania* to habits of virtue and industry; to the institution of societies for the promotion of agriculture, commerce, and the mechanic arts; to the founding of schools, libraries, and hospitals, for the diffusion of useful knowledge, and the advancement of humanity—when you consider this, you will "go and do likewise;" you will, with professional joy and pride, observe, that from the torch which *Franklin* kindled by the means of his press, in the New World, "Sparks have been already "stolen" (as the Abbe Fauchet beautifully expresses it) "which are lighting up the sacred flame of liberty, "(virtue and wisdom) over the entire face of the "globe." Be it your part still to feed that torch by

and in danger of being taken into custody, as a runaway servant. On a Sunday morning, between 8 and 9 o'clock, he landed at market-street wharf, in a very dirty condition, in the clothes in which he had travelled from New-York, weary and hungry, having been without rest and food for sometime, a perfect stranger to every body, and his whole stock of cash consisting of a Dutch dollar. Such was the entry of Benjamin Franklin into Philadelphia. From such beginnings did he rise to the highest eminence and respectability, not only in America, but amongst all civilized nations.

* This part was more immediately addressed to the printers of Philadelphia, who attended as a body, at the delivery of this oration.

means of the press, till its divine flame reaches the skies!

For the purpose of aiding his press, and increasing the materials of information, one of the first societies formed by Dr. Franklin, was in the year 1728, about the 22d of his age, and was called the Junto. It consisted of a select number of his younger friends, who met weekly for the "Discussion of questions in morality, politics, and natural philosophy." The number was limited to twelve members, who were bound together in all the ties of friendship, and engaged to assist each other, not only in the mutual communication of knowledge, but in all their worldly undertakings. This society, after having subsisted forty years, and having contributed to the formation of some very great men, besides Dr. Franklin himself, became at last the foundation of the *American Philosophical Society*, now assembled to pay the debt of gratitude to his memory. A book containing many of the questions discussed by the *Junto* was, on the formation of the *American Philosophical Society*, delivered into my hands, for the purpose of being digested, and in due time published among the transactions of that body. Many of the questions are curious and curiously handled; such as the following:

Is sound an entity or body?

How may the phænomena of vapors be explained?

Is self-interest the rudder that steers mankind; the universal monarch to whom all are tributaries?

Which is the best form of government, and what was that form which first prevailed among mankind?

Can any one particular form of government suit all mankind?

What is the reason that the tides rise higher in the bay of Fundy than in the bay of Delaware?

Is the emission of paper money safe?

What is the reason that men of the greatest knowledge are not the most happy?

How may the possession of the lakes be improved to our advantage?

Why are tumultuous, uneasy sensations united with our desires?

Whether it ought to be the aim of philosophy to eradicate the passions?

How may smoaky chimnies be best cured?

Why does the flame of a candle tend upwards in a spire?

Which is least criminal, a *bad* action joined with a *good* intention, or a *good* action with a *bad* intention?

Is it consistent with the principles of liberty in a free government, to punish a man as a libeller, when he speaks the truth?

These, and such similar questions of a very mixt nature, being proposed in one evening, were generally discussed the succeeding evening, and the substance of the arguments entered in their books.

But Dr. Franklin did not rest satisfied with the institution of this literary club for the improvement of himself and a few of his select friends. He proceeded year after year, in the projecting and establishing other institutions for the benefit of the community at large.

In 1744, a Spanish privateer, having entered the bay of Delaware, ascended as high as New-Castle to the great terror of the citizens of Philadelphia. On occasion of this alarm, he wrote his first political pamphlet called *Plain Truth*, to exhort his fellow citizens to the bearing of arms; which laid the foundation of those military associations which followed, at different times, for the defence of the country.

His popularity was now great among all parties and denominations of men. But the unhappy divisions and disputes which commenced in the provincial politics of Pennsylvania, in the year 1754 obliged him soon afterwards to chuse his party. He managed his weapons like a veteran combatant; nor was he opposed with unequal strength or skill. The debates of that day have been read and admired as among the most masterly compositions of the kind, which our language affords; but it is happy for us, at the present day, that the subject of them is no longer interesting; and if it were, he who now addresses you was too much an actor in the scene to be fit for the discussion of it. Dr. Franklin, by the appointment of the general assembly, quitted the immediate field of controversy, and in June 1757, embarked for England, to contest his point at the court of Great-Britain, where he continued for several years with various success in the business of his agency. In the summer of 1762, he returned to America; but the disputes which had so long agitated the province, far from being quieted by his former mission, continued to rage with greater violence than ever, and he was again

appointed by the assembly to resume his agency at the court of Great-Britain. Much opposition was made to his re-appointment; which seems greatly to have affected his feelings; as it came from men with whom he had long been connected both in public and private life, "the very ashes of whose former friendship," he declared, "that he revered." His pathetic farewell to Pennsylvania on the 5th of November, 1764, the day before his departure, is a strong proof of the agitation of his mind on this occasion.

"I am now," says he, "to take leave (perhaps a last leave) of the country I love, and in which I have spent the greatest part of my life. *Esto perpetua!* I wish every kind of prosperity to my *friends*, and I forgive my *enemies*."

But under whatsoever circumstances this second embassy was undertaken, it appears to have been a measure pre-ordained in the councils of Heaven; and it will be forever remembered, to the honour of Pennsylvania, that the agent selected to assert and defend the rights of a single province, at the court of Great-Britain, became the bold asserter of the rights of America in general; "and, beholding the fetters that were forging for her, conceived the magnanimous thought of rending them asunder before they could be rivetted*." And this brings us to consider him, in a more enlarged view, viz.

Secondly—As a citizen of America, one of the chief and greatest workmen in the foundation and establishment of her empire and renown.

* Abbe Fauchet.

But on this head little need be said on the present occasion. The subject has been already exhausted by his eulogists, even in distant countries. His opposition to the *stamp-act*, his noble defence of the liberties of America, at the bar of parliament, and his great services, both at home and abroad, during the revolution, are too well known to need further mention in this assembly, or in the presence of so many of his compatriots and fellow labourers in the great work. I hasten, therefore, to consider him in another illustrious point of view, viz.

Thirdly—As a citizen of the world—successfully labouring for the benefit of the whole human race, by the diffusion of liberal science and the invention of useful arts.

Endowed with a penetrating and inquisitive genius, speculative and philosophical subjects engaged his early attention; but he loved them only as they were useful, and pursued them no farther than as he found his researches applicable to some substantial purpose in life. His stock of knowledge and the fruits of his investigations, he never hoarded up for his own private use. Whatever he discovered—whatever he considered as beneficial to mankind—fresh as it was conceived, or brought forth in his own mind, he communicated to his fellow-citizens, by means of his news-papers and almanacs, in delicate and palatable morsels, for the advancement of industry, frugality and other republican virtues; and, at a future day, as occasion might require, he would collect and digest the parts, and set out the whole

into one rich feast of useful maxims and practical wisdom.

Of this kind is his celebrated address, entitled "*The Way to Wealth*," which is a collection or digest of the various sentences, proverbs and wise maxims, which, during a course of many years, he had occasionally published, in his *Poor Richard's Almanac*, on topics of industry, frugality, and the duty of *minding one's own business*. Had he never written any thing more than this admirable address, it would have ensured him immortality as—*The Farmer's Philosopher*, *the Rural Sage*, *the Yeoman's and Peasant's Oracle*.

But greater things lay before him! Although as a philosopher, as well as a politician, he remained unconscious of the plenitude of his own strength and talents, until called into further exertions by the magnitude of future objects and occasions.

There is something worthy of observation in the progress of science and human genius. As in the natural world there is a variety and succession of seeds and crops for different soils and seasons; so (if the comparison* may be allowed) in the philosophical world, there have been different æras for seed-time and harvest of the different branches of arts and sciences; and it is remarkable that, in countries far distant from each other, different men have fallen into the same tracks of science, and have made similar and correspondent discoveries, at the same period

* "Grant but as many kinds of mind, as moss."—
POPE.

of time, without the least communication with each other. Whether it be that, at the proper season of vegetation for those different branches, there be a kind of *intellectual or mental farina* disseminated, which falling on congenial spirits in different parts of the globe, take root at the same time, and spring to a greater or less degree of perfection, according to the richness of the soil and the aptitude of the season?

From the beginning of the year 1746, till about twenty years afterwards, was the æra of electricity, as no other branch of natural philosophy was so much cultivated during that period. In America, and in the mind of Franklin, it found a rich bed: the seed took root and sprung into a great tree, before he knew that similar seeds had vegetated, or risen to any height in other parts of the world.

Before that period, philosophers amused themselves only with the smaller phænomena of electricity; such as relate to the attraction of light bodies; the distances to which such attraction would extend; the luminous appearances produced by the excited *glass tube;* and the firing spirits and inflammable air by electricity. Little more was known on the subject, than Thales had discovered 2000 years before; that certain bodies, such as amber and glass had this attractive quality. Our most indefatigable searchers into nature, who in other branches seemed to have explored her profoundest depths, were content with what was known in former ages of electricity, without advancing any thing new of their own. Suffi-

cient data and experiments were wanting to reduce the doctrine and phænomena of electricity into any rules or system; and to apply them to any beneficial purposes in life. This great achievement, which had eluded the industry and abilities of a *Boyle* and a *Newton*, was reserved for a *Franklin*. With that diligence, ingenuity, and strength of judgment, for which he was distinguished in all his undertakings, he commenced his experiments and discoveries in the latter part of the year 1746; led thereto, as he tells us, by following the directions of his friend, *Peter Collinson* of London, in the use of an electric-tube, which that benevolent philosopher had presented to the library company of Philadelphia. The assiduity with which he prosecuted his investigations, appears from his first letter to *Mr. Collinson*, of March 28th, 1747.

"For my own part, says he, I never was before engaged in any study that so totally engrossed my attention and my time, as this has lately done. For, what with making experiments, when I can be alone, and repeating them to my friends and acquaintance, who, from the novelty of the thing, come continually in crouds to see them, I have for some months past had leisure for little else." He had a delight in communicating his discoveries to his friends; and such was his manner of communication, with that winning modesty, that he appeared rather seeking to acquire information himself than to give it to others; which gave him a great advantage in his way of reasoning over those who followed a more dogmatic manner.

"Possibly," he would say, "these experiments may not be new to you, as, among the numbers daily

employed in such observations on your side the water, it is probable some one or other has hit on them before." From the beginning to the end of his life, he observed the same modest and cautious method of communication. The first philosophical paper inserted in his collection, in 1756, is entitled " Physical and Meteorological Observations, Conjectures and Suppositions;" and his last at Passy, in 1784, are of a similar title, viz. " Meteorological Imaginations and Conjectures. Loose Thoughts on an Universal Fluid," and the like.

But I return to the account of his eletrical labours, and the materials on which they were grounded. *Von Kliest*, about the latter end of the year 1745, had accidentally discovered some of the powers and properties of what is called the Leyden-phial, and sent an account of the same to *Lieberkhun* at Berlin, which soon made this branch of science more interesting. As soon as the account of this discovery reached America, (together with *Mr. Collinson's* tube) it excited no less curiosity here, than it had done in Europe; and Dr. Franklin writes to his friend *Collinson* in September, 1747, " that no less than one hundred large glass tubes had been sold in Philadelphia, in the space of four months preceding." But although *Von Kliest* had discovered some properties of this phial, and *Muschenbroek*, to his cost, had experienced others (by which the phial, or bottle received his name) it remained for Dr. Franklin to discover its true principles, and how, by means of it, to accumulate, retain, and discharge any quantity of the electric fluid, with safety. The account of this discovery and of the experiments on which it was

founded, he communicated to *Mr. Collinson*, in his letter of September 1, 1747, with his usual caution and modesty, in the following terms.——

"The necessary trouble of copying long letters, which, perhaps, when they come to your hands may contain nothing new, or worth your reading (so quick is the progress made with you in electricity) half discourages me from writing more on that subject. Yet I cannot forbear adding a few observations on *M. Muschenbroek's* wonderful bottle." In this letter, he discloses the whole magical powers of this bottle; by proving that it would receive an accumulation of the electric fluid on the *inside*, only as it discharged an equal quantity from the *outside*. This discovery gave him the greatest advantages over all the electricians of Europe. It put into his hands (as it were) the key which opened into all the secrets of electricity, and enabled him to make his succeeding experiments, with a sure aim, while his brethren in Europe were groping in the dark, and some of them falling martyrs to their experiments.

He was the first who fired gun-powder, gave magnetism to needles of steel, melted metals, and killed animals of considerable size, by means of electricity. He was the first who informed electricians, and the world in general, of the power of matalline-points, in conducting the electric fluid; acknowledging at the same time, with a candour worthy of true philosophy, that he received the first information of this power from *Mr. Thomas Hopkinson**, who had used such

* "This power of points, to throw off the electrical fire, was first communicated to *me* by *my* ingenious friend, Mr. Thomas Hopkinson, since

points, expecting by their means to procure a more powerful and concentrated discharge of the Leyden-phial; but found the effect to be directly contrary. It was, undoubtedly, the discovery of this wonderful power of metalline-points, in carrying off and silently dispersing the electric-fluid when accumulated, and the similarity and resemblance which he observed between the effects of lightning and electricity, which first suggested to him the sublime and astonishing idea of draining the clouds of their *fire*, and disarming the *thunder* of its terrors; flattering himself at the same time with the pleasing hopes of gratifying a desire, long before become habitual to him, of rendering this discovery in some manner useful and beneficial to his fellow-creatures. This appears by his notes of November 7, 1749, when enumerating all the known particulars of resemblance between lightning and electricity, he concludes with saying—"The electric fluid is attracted by *points*. We do not know whether this property be in lightning; but since they agree in all the particulars in which we can already compare them, it is possible that they agree likewise in this: *Let the experiment be made.*" Difficulties, without doubt, occurred in making this experiment, both as to the manner and least expensive way of reaching the clouds with his *points;* for we do not find that he accomplished his grand experiment, till in June 1752. In a letter to his friend Collinson, not dated, but probably written in 1749, he commu-

deceased; whose virtue and integrity, in every station of life, public and private, will ever make his memory dear to those who knew him, and knew how to value him."

nicates his " Observations and suppositions towards forming a new hypothesis, for explaining the several phænomena of *thunder-gusts;*" which was followed in July, 1750, by another letter to the same, containing " opinions and conjectures concerning the properties and effects of the electric matter," and giving particular directions for determining whether clouds containing *lightning* are *electrified* or not; for ascertaining of which, his idea at this time was, " the placing a pointed iron-rod on some high tower or steeple, and attempting to draw sparks from it," there being at that time no lofty spires in Philadelphia. But his ever-inventive genius, which could derive lessons of philosophy even from the play of children, soon furnished him with a more simple and less expensive method: For in June 1752, he took the opportunity of an approaching thunder-storm, to walk into a field, where there was a shed convenient for his purpose. Dreading the ridicule which too commonly attends unsuccessful attempts in science, he communicated his intended experiment to no person but his son, who assisted him in raising a *kite*, which he had prepared of a large silk handkerchief, extended by two cross-sticks. After waiting for some time, and almost beginning to despair of success, he drew the first spark with his knuckle from a key suspended to the string of the kite. Another and another succeeded; and as the string became wet, he collected fire copiously. What must have been his raptures on the success of this grand experiment; leading him to anticipate that happy and beneficent application of the principles of *electricity*, to the sav-

ing of *life* and *property*, which alone would have recorded his name among the benefactors of mankind; even if his discoveries of those principles could never have been extended or applied to any other useful purpose in the world. Similar must his raptures have been to those of a *Newton*, when by applying the laws of *gravitation* and *projection* first to the *moon*, he was enabled to extend them to the whole Solar-system, as is beautifully described by the poet——

> What were his raptures then! how pure! how strong!
> And what the triumphs of old Greece and Rome
> With his compar'd——When Nature and her laws
> Stood all subdued by Him, and open laid
> Their every latent Glory to his view.
>
> All intellectual Eye; our Solar round
> First gazing thro', he by the blended Power
> Of *Gravitation* and *Projection* saw
> The whole in silent Harmony revolve.
> First to the neighb'ring Moon this mighty Key
> Of Nature he applied—Behold! it turn'd
> The secret wards; it open'd wide the course
> And various aspects of the Queen of Night;
> Whether she wanes into a scanty Orb
> Or, waxing broad, with her pale shadowy Light,
> In a soft Deluge overflows the Sky*.

Dr. Franklin's Letters, giving an account of his electrical experiments and discoveries, and, among the rest, of this grand experiment of drawing electricity from the clouds, were soon published in Europe, and translated into different languages. "Nothing "was ever written on the subject of electricity,"

* Thomson's poem to the memory of Sir Isaac Newton.

says Dr. Priestly, " which was more generally read " and admired in all parts of Europe, than those Let- " ters. Electricans every where employed them- " selves in repeating his experiments, or exhibiting " them for money. All the world, in a manner, and " even kings themselves, flocked to see them, and all " returned full of admiration for the inventor of " them."

Amidst this general admiration, Dr. Franklin himself continued to communicate his knowledge and discoveries under the humble appellation of conjectures or guesses: But no man ever made bolder or happier *guesses*, either in *philosophy* or *politicks:* He was likewise a bold experimenter in both. He had by accident received a discharge of two of his large electrical jars through his head, which struck him to the ground, but did him no lasting injury. He had likewise seen a young woman receive a still greater shock or discharge of electricity through her head, which she had inadvertently brought too near the conductor, which knocked her down; but she instantly got up, and complained of nothing further. This encouraged him to make the experiment on six men at the same time, the first placing his hand on the head of the second, and so on. He then discharged his two jars, by laying his conducting rod on the head of the first man. They all dropt together; thinking they had been struck down, as it were, by some kind of magic, or secret operation of nature; declaring when they rose that they had neither seen the flash, nor heard the report of any discharge.

For his manner of delivering his *philosophical* opinions, under the humble appellation of *conjectures* and *suppositions*, he makes the following apology, more humble still. " I own (says he, in one of his letters) that I have too strong a penchant to building *hypotheses:* They indulge my natural indolence." But *indolence* was no part of his character; and his success in this method of philosophizing will rescue it from much of the reproach which has been too liberally cast upon it. Without forming *hypotheses*, experimental philosophy, would only be a jumble of facts, ranged under no heads, nor disposed into any system. Dr. Franklin, without troubling himself with *mathematical* speculations, or shewing any inclination towards them, nevertheless reasoned with all the accuracy and precision of the deepest mathematician. And although he might be sometimes mistaken where the truth could be developed only by the help of *pure mathematics*, yet he was rarely mistaken in his *mechanical* and *philosophical* deductions.

Being on ship-board in the year 1757, an accident gave him occasion to observe the wonderful effect of oil, in stilling the waves of the sea. He immediately determined to make experiments to elucidate this new property of oil, which he did with success; and the philosophical world is indebted to him for being now fully acquainted with a fact, which, although not unknown to *Plutarch* and *Pliny*, was for ages past known only among the Dutch fishermen, and a few seamen of other nations.

His inquiries and discoveries were confined to no limits or subjects. Through all the elements: In

the *fire* and in the *water*, in the *air*, and in the *earth*, he sought for and he found new and beneficial *knowledge*.

He discovered that unaccountable agitation of the two surfaces in *contact*, when a quantity of *oil* floats on water in a vessel.

He found the *pulse-glass* in Germany, and introduced it into England, with improvements of his own.

He discovered that equal and congenial bodies acquired different degrees of heat from the sun's rays, according to their different colours.

His improvements in chimnies, stoves, &c. have been already noticed.

He made experiments to shew, that *boats* are drawn with more difficulty in small *canals*, than in greater bodies of water.

He made and published experiments for improving the *art* of *swimming*, and for allaying thirst by bathing in sea-water.

He published observations on the gradual progress of north-east storms along the American coasts, contrary to the direction of the wind; and likewise to ascertain the course, velocity, and temperature of the *Gulf-stream**, for the benefit of navigation.

He contrived experiments, and recommended them to the late Dr. Ingenhauz, for determining the

* Dr. Franklin was the first who gave particular attention to the Gulf-stream, its course, velocity, and temperature, for the benefit of navigation on the coasts of North America. This has been ascribed to Dr. Blagden; but he did not publish his observations until 1781. Dr. Franklin published his chart in 1768.

relative powers of different metals for conducting heat, which were accordingly made.

He revived and improved the *harmonica*, or glass-sichord, and extended his speculations to the finer arts; shewing that he could taste and criticise even the compositions of a *Handel!*

He left behind him some very curious thoughts and conjectures concerning "an *universal fluid;* the original formation of the earth; and how far, from attentive observations made during the *summer*, it may be possible to foretel the mildness or severity of the following winter." These were the fruits of some of his leisure hours at *Passy*, during his ministry at the court of France, where his time in general was devoted, with the greatest dignity, and the most splendid success, to the political objects of his mission.

That success was much promoted by the high reputation which he sustained, as a *patriot and philosopher*, among the patriots and philosophers of a generous and enlightened nation. Of this the fullest testimony is to be found in the letters of condolence on his death*, from the national assembly of that country, to the *President and Congress of the United States;* and the public mourning decreed on that occasion—an honour, perhaps the first of the kind which has ever been paid by a public body of one nation to a citizen of another. But all nations considered

* The Duke de la Rochefoucault made him acquainted with the celebrated Turgot who wrote the memorable motto under his portrait—

Fripuit Cœlo fulmen, mox sceptra Tyrannis.

themselves as being interested in him, and the homage was therefore more justly due to his *manes* and his name! And here I cannot suppress another testimony of the veneration and esteem, in which his character was held by all ranks of people in France; as I have received it in a letter from his illustrious *successor** in the *ministry* to that nation.

"I feel, says he, both the wish and the duty to communicate, in compliance with your request, whatever, within my knowledge, might render justice to the memory of our great countryman *Dr. Franklin;* in whom *philosophy* has to deplore one of its principal luminaries extinguished. But my opportunities of knowing the interesting facts of his life have not been equal to my desire of making them known.

"I can only, therefore, testify in general, that there appeared to me more respect and veneration attached to the character of *Dr. Franklin in France*, than to that of any other person in the same country, foreign or native. I had opportunities of knowing particularly how far these sentiments were felt, by the foreign *ambassadors* and *ministers* at the court of Versailles. The fable of his capture by the Algerines, propagated by the English news-papers, excited no uneasiness, as it was seen at once to be a dish cooked up to please certain readers; but nothing could exceed the anxiety of his *diplomatic brethren* on a subsequent report of his death, which, although premature bore some marks of authenticity.

* Mr. Jefferson.

" I found the ministers of France equally impressed with his talents and integrity. The count de Vergennes, particularly, gave me repeated and unequivocal demonstrations of his entire confidence in him.

" When he left *Passy*, it seemed as if the village had lost its *patriarch*. On taking leave of the court, which he did by letter, the king ordered him to be handsomely complimented, and furnished him with a *litter*, *and mules* of his own, the only kind of conveyance the state of his health could bear.

" The succession to *Dr. Franklin*, at the court of France, was an excellent school of humility to me. On being presented to any one, as the *minister* of America, the common-place question was " c'est vous, Monsieur, qui remplacez le Docteur Franklin?"—it is you, Sir, who replace Doctor Franklin! I generally answered—" No one can *replace* him, Sir; I am only his *successor*."

" I could here relate a number of those *bons mots*, with which he was used to charm every society, as having heard many of them; but these are not your object. Particulars of greater dignity happened not to occur, during his stay of nine months after my arrival in France.

" A little before that time, *Argand* had invented his celebrated *lamp*, in which the flame is spread into a hollow cylinder, and thus brought into contact with the air, within as well as without. Dr. Franklin had been on the point of the same discovery. The idea had occurred to him; but he had tried a bull-rush as a wick, which did not succeed. His occupations

did not permit him to repeat and extend his trials to the introduction of a larger column of air, than could pass through the stem of a bull-rush.

" About that time, also, the king of France gave him a signal testimony of respect, by joining him with some of the most illustrious men of the nation, to examine that *ignis fatuus* of philosophy, the *animal magnetism* of the *maniac*, MESMER; the pretended effects of which had astonished all Paris. By Dr. Franklin's hand, in conjunction with his brethren of the learned committee, that compound of fraud and folly was unveiled, and received its death wound. After this nothing very interesting was before the public, either in philosophy or politics, during his stay; and he was principally occupied in winding up his affairs, and preparing for his return to America.

" These small offerings to the memory of our great and dear friend, (whom time will be making still greater, while it is spunging us from its records) must be accepted by you, Sir, in that spirit of love and veneration for him, in which they are made; and not according to their insignificancy in the eyes of a world, which did not want this mite to fill up the measure of his worth.

" His death was an affliction which was to happen to us at sometime or other. We have reason to be thankful he was so long spared; that the most useful life should be the longest also; that it was protracted so far beyond the ordinary span allotted to humanity, as to avail us of his wisdom and virtue in the establishment of our *freedom* in the *west;* and to bless him with a view of its *dawn* in the *east*, where

men seemed till now to have learned every thing—— *but how to be free.*"

Dr. Franklin, having taken leave of the court of France, left *Passy* on the 12th of July, and arrived at Philadelphia, the 13th of September, 1785, where he was welcomed with joy by his fellow-citizens of all classes; and, in testimony of their heart-felt sense of his eminent virtues and past services, he was unanimously elected by them to the government of the commonwealth, for the three succeeding years; being the longest term which the constitution of Pennsylvania then allowed. During that term, he was also appointed a member of the general convention, for forming and establishing a constitution for the United States of America; and on the 18th of September, 1787, that illustrious body having concluded their labours, Dr. Franklin, in conjunction with his colleagues of Pennsylvania, presented the result of the same, to the speaker and house of representatives, with the following short address——

"SIR,

"I have the very great satisfaction of delivering to you and to this honourable house, the *result* of our deliberations in the late *convention.* We hope and believe that the measures recommended by that body, will produce happy effects to this commonwealth, as well as to every other of the United States." He then presented, at the speaker's chair, the *constitution*, agreed to in convention, for the government of the United States. The remainder of his term of office

in the government, he devoted to the wise and prudent administration of its duties; so far as the growing infirmities of his years, and the painful disorder with which he had been long afflicted, would permit. During the most excruciating paroxysms of that disorder, he strove to conceal his pain, that he might not give pain to those around him; and he would often say, that he felt the greatest alleviation of his own pains, in the occasions which were offered him of doing good to others; and which he never neglected to the latest moments of his life.

One of the last public acts in which he was concerned, was to sanction with his name the *memoria* presented to the general government of the United States, on the subject of the *slave trade*, by the "Pennsylvania society for promoting the abolition of slavery, and the relief of free Negroes, unlawfully held in bondage." Of this society, he was president; and the institution and design of it could not but be congenial to the soul of a man, whose life and labours had been devoted to the *cause of liberty*, for more than half a *century;* ardently striving to extend its blessings to every part of the human species, and particularly to such of his fellow creatures, as, being entitled to *freedom*, are nevertheless, injuriously enslaved, or detained in bondage, by fraud or violence.

It was not his desire, however, to propagate liberty by the violation of public justice or private rights; nor to countenance the operation of principles or tenets among any class or association of citizens, inconsistent with, or repugnant to, the *civil compact*, which should unite and bind the whole; but he looked

forward to that *æra* of civilized *humanity*, when, in consistence with the *constitution of the United States*, it may be hoped, there shall not be a *slave* within their jurisdiction or territory! Nay, he looked more forward still, to the time when there shall not be a *slave* nor a *savage*, within the whole regions of America. He believed that this sublime æra had already dawned, and was approaching fast to its meridian glory; for he believed in *Divine Revelation*, and the beautiful *analogy* of history, sacred as well as profane! He believed that human knowledge, however improved and exalted, stood in need of illumination from on high; and that the Divine Creator has not left mankind without such illumination, and evidence of himself, both internal and external, as may be necessary to their present and future happiness.

If I could not speak this from full and experimental knowledge of his character, I should have considered all the other parts of it, however splendid and beneficial to the world, as furnishing but scanty materials for the present eulogium.

"An undevout *philosopher* is mad!" YOUNG.

The man who can think so meanly of his own soul, as to believe that it was created to animate a piece of clay, for a few years, and then to be extinguished and exist no more, can never be a *great man! But Franklin* felt and believed himself *immortal!* His vast and capacious soul was ever stretching beyond this narrow sphere of things, and grasping an *eternity!* Hear himself, "although dead, yet speaking" on this awfully delightful subject! Behold here, in his own hand-writing, the indubitable testimony!

In this Temple of God, and before this august assembly, I read the contents, and consecrate the precious relick to his memory! It is his letter of condolence to his niece, on the death of his *Brother;* and may be applied as a fit conclusion of our present condolences on his *own* death——

" We have lost a most dear and valuable relation (and friend)—But, 'tis the will of God that these mortal bodies be laid aside when the soul is to enter into *real life.* Existing here is scarce to be called life; it is rather an embryo-state, a preparative to living; and man is not completely born till he is dead. Why, then, should we grieve that a new child is born among the immortals, a new member added to their happy society?

" We are spirits!—That bodies should be lent while they can afford us pleasure, assist us in acquiring knowledge, or doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided, by which we may get rid of them—Death is that way: we ourselves prudently chuse a *partial death*, in some cases. A mangled painful limb, which cannot be restored, we willingly cut off. He who plucks out a tooth, parts with it freely, since the pain goes with it; and he that quits the *whole body*, parts at once with all the pains, and possibilities of pains and pleasures, it was liable to, or capable of making him suffer.

" Our friend and we are invited abroad on a party of pleasure, *that is to last forever.* His *chair* was first ready, and he is gone before us. We could not all conveniently start together; and why should you and I be grieved at this, since we are soon to follow, *and we know where to find him.*"

Yes, thou dear departed friend and fellow-citizen! Thou, too, art gone before us—thy chair, thy celestial car, was first ready! We must soon follow, and we know where to find thee! May we seek to follow thee by lives of virtue and benevolence like thine—then shall we surely find thee—and part with thee no more, forever! Let all thy fellow-citizens; let all thy compatriots; let every class of men with whom thou wert associated here on earth—in devising plans of government, in framing and executing good laws, in disseminating useful knowledge, in alleviating human misery, and in promoting the happiness of mankind—let them consider thee as their *guardian-genius*, still present and presiding amongst them; and what they conceive thou wouldst advise to be DONE, let them advise and DO likewise—and they shall not greatly deviate from the path of *virtue and glory!*

APPENDIX.

SOME PAPERS REFERRED TO IN THE FOREGOING EULOGIUM.

No. I.

ENDORSED IN DR. FRANKLIN'S HAND, AS FOLLOWS, VIZ.

Letter to Abbe Soulavie, occasioned by his sending me some Notes he had taken of what I had said to him in conversation on the theory of the Earth. I wrote it to set him right in some points wherein he had mistaken my meaning.

PASSY, SEPTEMBER 22, 1782.

SIR,

I RETURN the papers with some corrections. I did not find coal mines under the calcareous rock in Derbyshire. I only remarked, that at the lowest part of that rocky mountain, which was in sight, there were oyster shells mixed with the stone; and part of the high county of Derby being probably as much above the level of the sea, as the coal mines of Whitehaven were below, it seemed a proof that there had been a great Bouleversement in the surface of that island, some part of it having been depressed under the sea, and other parts, which had been under it, being raised above it. Such changes in the superficial parts of the globe, seemed to me unlikely to happen, if the earth were solid to the centre. I therefore imagined that the internal parts might be a fluid more dense, and of greater specific gravity than any of the solids we are acquainted with; which therefore might swim in or upon that fluid. Thus the surface of the globe would be a shell, capable of being broken and disordered by the violent movements of the fluid on which it rested. And, as air has been compressed by art so as to be twice as dense as water, in which case, if such air and water could be contained in a strong glass vessel, the air would be seen to take the lowest place, and the water to float above and upon it; and, as we know not yet the degree of density to which air may be compressed, and M. Amontons calculated, that its density encreasing as it approached

the centre in the same proportion as above the furface, it would, at the depth of leagues, be heavier than gold, possibly the dense fluid occupying the internal parts of the globe might be air compressed. And as the force of expansion in dense air when heated, is in proportion to its density; this central air might afford another agent to move the surface, as well as be of use in keeping alive the central fires: Though, as you observe, the sudden rarefaction of water coming into contact with those fires, may be an agent sufficiently strong for that purpose, when acting between the incumbent earth and the fluid on which it rests.

If one might indulge imagination in supposing how such a globe was formed, I should conceive, that all the elements in separate particles, being originally mixed in confusion, and occupying a great space, they would (as soon as the Almighty Fiat ordained gravity, or the mutual attraction of certain parts, and the mutual repulsion of other parts, to exist) all move towards their common centre: That the air being a fluid whose parts repel each other, though drawn to the common centre by their gravity, would be densest towards the centre, and rarer as more remote; consequently all bodies, lighter than the central parts of that air, and immersed in it, would recede from the centre, and rise till they arrived at that region of the air, which was of the same specific gravity with themselves, where they would rest; while other matter, mixed with the lighter air, would descend, and the two meeting would form the shell of the first earth, leaving the upper atmosphere nearly clear. The original movement of the parts towards their common centre would form a whirl there; which would continue in the turning of the new formed globe upon its axis, and the greatest diameter of the shell would be in its equator. If by any accident afterwards the axis should be changed, the dense internal fluid, by altering its form, must burst the shell and throw all its substance into the confusion in which we find it. I will not trouble you at present with my fancies concerning the manner of forming the rest of our system. Superior beings smile at our theories, and at our presumption in making them. I will just mention that your observation of the ferruginous nature of the lava which is thrown out from the depths of our volcanoes, gave me great pleasure. It has long

been a supposition of mine, that the iron contained in the substance of the globe has made it capable of becoming, as it is, a great magnet; that the fluid of magnetism exists perhaps in all space; so that there is a magnetical North and South of the Universe, as well as of this globe, and that if it were possible for a man to fly from star to star, he might govern his course by the compass; that it was by the power of this general magnetism this globe became a particular magnet. In soft or hot iron the fluid of magnetism is naturally diffused equally: When within the influence of a magnet, it is drawn to one end of the iron, made denser there and rarer at the other. While the iron continues soft and hot it is only a temporary magnet: If it cools or grows hard in that situation, it becomes a permanent one, the magnetic fluid not easily resuming its equilibrium. Perhaps it may be owing to the permanent magnetism of this globe, which it had not at first, that its axis is at present kept parallel to itself, and not liable to the changes it formerly suffered, which occasioned the rupture of its shell, the submersions and emersions of its lands, and the confusion of its seasons. The present polar and equatorial diameters differing from each other near ten leagues, it is easy to conceive in case some power should shift the axis gradually, and place it in the present equator, and make the new equator pass through the present poles, what a sinking of the waters would happen in the present equatorial regions, and what a rising in the present polar regions; so that vast tracts would be uncovered that now are under water, and others covered that now are dry, the water rising and sinking in the different extremes near five leagues. Such an operation as this, possibly, occasioned much of Europe, and among the rest this mountain of Passy on which I live, and which is composed of limestone, rock and sea-shells, to be abandoned by the sea, and to change its ancient climate, which seems to have been a hot one. The globe being now become a permanent magnet, we are perhaps safe from any future change of its axis. But we are still subject to the accidents on the surface, which are occasioned by a wave in the internal ponderous fluid; and such a wave is produced by the sudden violent explosion you mention, happening from the junction of water, and fire under the earth, which not only lifts the incumbent earth that is over the explosion, but impressing with the

same force the fluid under it, creates a wave that may run a thousand leagues, lifting and thereby shaking successively all the countries under which it passes. I know not whether I have expressed myself so clearly, as not to get out of your sight in these reveries. If they occasion any new inquiries, and produce a better hypothesis, they will not be quite useless. You see I have given a loose to the imagination, but I approve much more your method of philosophizing, which proceeds upon actual observation, makes a collection of facts, and concludes no farther than those facts will warrant. In my present circumstances, that mode of studying the nature of the globe is out of my power, and therefore I have permitted myself to wander a little in the wilds of fancy. With great esteem, I have the honour to be, Sir, &c.

BENJAMIN FRANKLIN.

P. S. I have heard that chemists can by their art decompose stone and wood, extracting a considerable quantity of water from the one, and air from the other. It seems natural to conclude from this, that water and air were ingredients in their original composition: For men cannot make new matter of any kind. In the same manner may we not suppose, that when we consume combustibles of all kinds, and produce heat or light, we do not create that heat or light; we only decompose a substance which received it originally as a part of its composition? Heat may thus be considered as originally in a fluid state; but, attracted by organized bodies in their growth, becomes a part of the solid. Besides this, I can conceive that in the first assemblage of the particles of which this earth is composed, each brought its portion of the loose heat that had been connected with it, and the whole, when pressed together, produced the internal fire which still subsists.

No. II.

ENDORSED

LOOSE THOUGHTS ON AN UNIVERSAL FLUID, &c.

PASSY, JUNE 25, 1784.

UNIVERSAL space, as far as we know of it, seems to be filled with a subtile fluid, whose motion, or vibration, is called Light.

This fluid may possibly be the same with that which being attracted by, and entering into other more solid matter, dilates the substance, by separating the constituent particles, and so rendering some solids fluid, and maintaining the fluidity of others: of which fluid when our bodies are totally deprived, they are said to be frozen; when they have a proper quantity, they are in health, and fit to perform all their functions; it is then called natural heat: when too much, it is called fever; and when forced into the body in too great a quantity from without, it gives pain by separating and destroying the flesh, and is then called burning; and the fluid so entering and acting is called fire.

While organized bodies, animal or vegetable, are augmenting in growth, or are supplying their continual waste, is not this done by attracting and consolidating this fluid called fire, so as to form of it a part of their substance; and is it not a separation of the parts of such substance, which, dissolving its solid state, sets that subtile fluid at liberty, when it again makes its appearance as fire?

For the power of man relative to matter seems limited to the dividing it, or mixing the various kinds of it, or changing its form and appearance by different compositions of it; but does not extend to the making or creating of new matter, or annihilating the old: Thus if fire be an original element, or kind of matter, its quantity is fixed and permanent in the world. We cannot destroy any part of it, or make addition to it; we can only separate it from that which confines it, and so set it at liberty, as when we put wood in a situation to be burnt; or transfer it from one solid to another, as when we make lime by burning stone, a part of the fire dislodged from the wood being left in the stone. May not this fluid when at liberty be capable of penetrating and entering into all bodies organized or not, quitting easily in totality those not organized; and quitting easily in part those which are; the part assumed and fixed remaining till the body is dissolved?

Is it not this fluid which keeps asunder the particles of air, permitting them to approach, or separating them more, in proportion as its quantity is diminished or augmented? Is it not the greater gravity of the particles of air, which forces the particles of this fluid to mount with the matters to which it is attached, as smoke or vapour?

Does it not seem to have a great affinity with water, since it will quit a solid to unite with that fluid, and go off with it in vapour, leaving the solid cold to the touch, and the degree measurable by the thermometer?

The vapour rises attached to this fluid, but at a certain height they separate, and the vapour descends in rain, retaining but little of it, in snow or hail less. What becomes of that fluid? Does it rise above our atmosphere, and mix equally with the universal mass of the same kind? Or does a spherical stratum of it, denser, or less mixed with air, attracted by this globe, and repelled or pushed up only to a certain height from its surface, by the greater weight of air, remain there surrounding the globe, and proceeding with it round the sun.

In such case, as there may be a continuity or communication of this fluid through the air quite down to the earth, is it not by the vibrations given to it by the sun that light appears to us; and may it not be, that every one of the infinitely small vibrations, striking common matter with a certain force, enter its substance, are held there by attraction, and augmented by succeeding vibrations, till the matter has received as much as their force can drive into it?

Is it not thus that the surface of this globe is continually heated by such repeated vibrations in the day, and cooled by the escape of the heat when those vibrations are discontinued in the night, or intercepted and reflected by clouds?

Is it not thus that fire is amassed, and makes the greatest part of the substance of combustible bodies?

Perhaps when this globe was first formed, and its original particles took their place at certain distances from the centre, in proportion to their greater or less gravity, the fluid fire, attracted towards that centre, might in great part be obliged, as lightest, to take place above the rest, and thus form the sphere of fire above supposed, which would afterwards be continually diminishing by the substance it afforded to organized bodies, and the quantity restored to it again by the burning or other separating of the parts of those bodies?

Is not the natural heat of animals thus produced, by separating in digestion the parts of food, and setting their fire at *liberty*?

Is it not this sphere of fire which kindles the wandering globes that sometimes pass through it in our course round the sun, have their surface kindled by it, and burst when their included air is greatly rarified by the heat on their burning surfaces?

IN the foregoing work, a paper is mentioned in which Dr. FRANKLIN, among his other *conjectures* and *imaginations* (as he modestly stiles them) supposes it possible, by attentive observations made during the summer, to foretel the mildness or severity of the following winter.—

"When in summer (says he) the sun is high, and long every "day above the horizon, his rays strike the earth more directly, "and with longer continuance than in the winter: hence the "surface is more heated and to a greater depth, by the effect "of these rays. When rain falls on the heated earth and sinks "down into it, it carries down with it a great part of the heat "which by that means descends still deeper.—The mass of "earth, to the depth of perhaps 3 feet, being thus heated to a "certain degree, continues to retain its heat for some time. "Thus the first snows that fall in the beginning of winter, sel-"dom lie long on the surface. Afterwards, the winds that blow "over the country, on which the snows had fallen, are not ren-"dered so cold as they would have been, had these snows re-"mained; and thus the approach of the severity of the winter "is retarded.

"During several of the summer months of 1783, when the "efforts of the sun's rays to heat these northern regions would "have been great, there existed a constant fog over all Europe, "and great part of North America. This fog was of a peculiar "nature: it was dry, and the rays of the sun seemed to have "little effect towards dissipating it, as they dissolve a moist fog "arising from water. They were indeed rendered so faint in "passing through it, that when collected in the focus of a burn-"ing glass, they would scarce kindle brown paper. Of course "their summer effect in heating the earth was exceedingly di-"minished: Hence the surface was early frozen: Hence the "*first snows* remained on it, and received continual additions: "*Hence the air* was more chilled, and the winter more severely

" cold: And hence the winter of 1783—4 was more severe than " any that had happened for many years."

IN the *philosophical* and *political* career of this great man, numerous are the instances which might be given to confirm the truth of an observation already made, that one *ruling* passion formed the motive of every action—" a desire to do good and to communicate." His address, in this, was great, adapting himself to subjects and persons, with the most winning affection and familiarity, as occasion required—from the earliest to the latest period of his life.

In a letter, which he wrote to his sister in 1738, he conveys the first great lesson of religion, by a pleasant criticism on some verses written by his uncle, one line of which was——

" *Raise faith and hope three stories higher.*"

" The meaning of three stories higher," (he said) " seems " somewhat obscure. You are to understand then that *Faith*, " *Hope*, and *Charity*, have been called the three steps of Jacob's " ladder, reaching from earth to heaven: our author calls them " stories of the Christian edifice. Thus improvement in religion " is called building up, or edification. *Faith* is then the ground " floor, and *Hope* is up one pair of stairs. My dearly beloved " Jenny, do not delight so much to dwell in these lower rooms, " but get as fast as you can into the garret, for in truth the " best room in the house is *Charity*."

IN a letter, written when in France to Dr. MATHER of Boston, he attributes his disposition of doing good, to the early impression of a book which attracted his notice when he was a boy, called Essays to do Good, written by Dr. Mather's father. —" It had been, says he, so little regarded by a former posses- " sor, that several leaves of it were torn out, but the remainder " gave me such a turn of thinking, as to have great influence on " my conduct through life; for I have always set a greater value " on the character of a doer of good, than on any other kind of " reputation; and if I have been, as you seem to think, a useful " citizen, the public owes the advantage of it to that book.

He proceeds.—" The last time I saw your father was in the " beginning of 1724. He received me in his library, and on my

"taking leave, shewed me a shorter way out of the house, "through a narrow passage, which was crossed by a beam over "head. We were still talking as I withdrew, he accompanying "me behind, and I turning partly towards him, when he said "hastily, *Stoop!* stoop! I did not understand him, till I felt my "head hit against the beam. He was a man that never missed "an occasion of giving instruction, and upon this he said to me "—*You are young, and have the world before you; stoop as you go "through it, and you will miss many hard thumps.* This advice, "thus beaten into my head, has often been of use to me through "life, and I often think of it when I see pride mortified, and mis-"fortunes brought upon people by carrying their heads too "high."

POSTSCRIPT.

May 1*st*, 1802.

WHILE this *Eulogium* was originally in the press, the following verses, beautifully poetical and descriptive of the character of Dr. Franklin, were found on the writing-desk of my study; but whether dropped there by some one of the nine muses, or by what mortal favorite of theirs, I could not then learn. They were accompanied with a request, that they might be annexed to the Eulogium; but apprehending that the publisher, *Mr. Bache*, who was *Dr. Franklin's* grandson might think it indecent in him to give circulation to the two last stanzas, however much he might approbate the three first; they were suppressed at that time, and from a persuasion also, that, at a future day, they might more easily be endured by the warmest of *Dr. Franklin's* surviving friends.

The verses were found in the hand-writing of my dear deceased wife, and not recollecting, at that time ever to have seen or read them, and asking from what original she had copied them, she laughed, as I thought, at the scantiness of my reading on a subject so recent as the death of Dr. Franklin, whose panegyrist I had been appointed, by a grave society of philosophers. I replied, with a mixture of a little raillery in my turn, that if she would not satisfy me respecting the author of the verses, or from *what source she had* copied them, I should consider myself as *happily yoked to a very* good poetess, and ascribe the composition

to herself, unless clubbed between her, and her dear friend Mrs. Ferguson. I knew either of them to be capable of the work, and from the spirit, wit and manner of it, as well as from frequent hints in their conversation, concerning Dr. Franklin, whose genius and talents they both admired, I knew also that the two last stanzas, as well as three first accorded well with their sentiments. Since this note was prepared for the press, I have discovered by means of a worthy friend (B. R. M. Esq.) that the rev. Jonathan Odell, formerly missionary at Burlington New-Jersey, and now secretary of the British province of New-Brunswick was the real author. I had indeed suspected him to be so, and questioned him accordingly, (for he dined at my house that day), but it seems that he joined with the ladies to keep me in suspence, and in conveying a satirical hint, by means of the verses, that I was a very warm panegyrist.—

VERSES ON THE LATE Dr. FRANKLIN.

LIKE *Newton* sublimely he soar'd
To a summit before unattain'd;
New regions of *science* explor'd,
And the palm of philosophy gain'd.

With a spark that he caught from the skies,
He display'd an unparrallel'd wonder,
And we saw, with delight and surprize,
That his rod could protect us from thunder.

Oh! had he been wise to pursue,
The path which his talents design'd,
What a tribute of praise had been due
To the teacher and friend of mankind!

But to covet political fame,
Was, in Him, a degrading ambition;
A spark which from Lucifer came,
Enkindled the blaze of sedition.

Let candor, then, write on his urn—
Here lies the renowned inventor,
Whose flame to the skies ought to burn,
But, inverted, descends to the center!

THE HERMIT;

IN

EIGHT NUMBERS.

FIRST PUBLISHED

IN THE

AMERICAN MAGAZINE,

AT PHILADELPHIA;

FROM OCTOBER 1757 TO OCTOBER 1758,
BOTH INCLUSIVE.

TO THE READER.

THE HERMIT, (first published about forty-five years ago,) was among some of the author's earliest writings; and having been well received, by the more serious part of his readers, at that time, he resolved to give it a place among such works of his, as he might afterwards be induced to think, in any degree, worthy of being collected from their original fugitive state; and of being preserved and bequeathed to posterity (or at least to his surviving friends) in a more permanent way, by means of the press.

The subjects treated of by the HERMIT, in his fourth and fifth numbers, and his soliloquies in the second and sixth, having so close a relation to some of the foregoing Sermons, and especially to those from 1. Thess. chap. iv. (On Death, a Resurrection from the Dead, a future Judgment and an eternal World to come) determined the author's choice of this volume, as the proper place, to give the HERMIT's speculations a chance for longer life. In the manner of composition (though the subjects are allied) there may be found some difference between juvenile writings, and those of advanced age; between compositions for a periodical work, and the public at large; and compositions for the pulpit, or a particular congregation. But the comparison of this difference will not be displeasing to ingenuous readers.

THE HERMIT, No. I.

TO THE

PROPRIETORS OF THE AMERICAN MAGAZINE;

OCTOBER, 1757.

GENTLEMEN,

SEQUESTERED as I am from the world and most of its concerns, your plan for publishing an *American Magazine* has found its way to my retreat. As I have always been a friend to works of this nature, especially when their chief end is made to consist in advancing the interest of religion, virtue and knowledge, I find myself strongly prompted, both by duty and inclination, to contribute my endeavours, and give all the assistance in my power, for promoting a design that appears so well calculated for the public good. It is, therefore, my purpose, to offer you my reflections, once a month, upon such subjects as correspond with the character which the good providence of heaven has called me to sustain; and these, you may easily guess, will be of the serious, moral, and religious kind.

But that your readers may be the better able to form a notion of the entertainment they are to expect from me, and to satisfy a curiosity natural enough to those who look for any thing of importance from an author, the subject of this first paper shall be my own

history; or, at least, so much of it as has a more immediate relation to the character I bear.

My parents were among the first of those, who left their native soil and dearest connections, with the laudable design of improving their fortunes, and seeking a settlement in this new world. Many were the dangers and difficulties which they encountered, both while they were at sea, and after their arrival here. My father, who was bred a gentleman and a scholar, and consequently unaccustomed to manual labour, was nevertheless obliged to put his hand to the plough, as there was at that time but little other means of getting a subsistence here. My mother, who was descended from a very good family in *Yorkshire*, and brought up in the most tender and delicate manner, was constrained to forget the softness of her education, and to bear a part, with her yoke-fellow, in most of the labours of his farm. Custom, however, which is justly called a second nature, made even their toils, at length, to become easy and agreeable.

Thus were they employed for several years, till the smiles of heaven upon their industry, blessed them with a comfortable subsistence, and enabled them to pass the remainder of their days, without labour and without care. Happy were they in themselves, and happy in the friendship and good offices of all around them! One thought alone would sometimes give a damp to their domestic joys, and render them a little unsatisfied with all their worldly bliss. They had as yet never been favoured with any offspring, and it grieved them to reflect, that the little fortune which

they had collected, by the labour of their own hands, should become the inheritance of strangers. But their anxiety in this respect was at length removed. Scarce were they sat down to rest from their toils, and taste the sweets of their honest industry, before an indulgent providence was pleased to send me into the world, as the wished for heir of a well earned patrimony.

My father, who was a man of strict piety, and looked upon my birth as the highest instance of the favour of heaven upon his old age, named me *Theodore*, (or the gift of God) and determined, from that moment, to devote me to the service of his maker, as the only acknowledgment he could offer for the repeated blessings showered upon him. For this purpose, he took upon himself the care of my education, as there was at that time no public American seminary erected near him; and he did not chuse, for many reasons, to risque my going to any distant university. He was, indeed, in himself every way qualified for this task; and to him alone I am indebted, not only for my skill in languages and philosophy, but, what is of still higher and more lasting importance, for my knowledge of the principles of morality and sound religion. Unfortunately for me, the good man was called to a better state, before I was of full age; and consequently he failed in his expectation of seeing me fixed in the ministry of the gospel during his own life.

It was, however, one of his last charges to me, that I should spare no pains to prepare myself for that sacred office; and therefore, he enjoined me that,

as soon as I had seen his remains decently interred, and had placed my aged mother under the care of a relation, whom he had named for that purpose, I should take the tour of Europe, in order to join, to the knowledge of books, what is commonly called, the knowledge of men and the great world. With this view, he recommended it to me to visit the most remarkable cities and universities, and to make my observations upon the different characters and manners of men, their state and condition with respect to learning and commerce, their modes of government, religion, customs, and the like. To qualify me for this, and keep me untainted from the vices of the world, during my peregrination in it, he gave me the most wholesome instructions for my conduct, a copy of which I shall insert in some of my succeeding essays, for the common benefit of all young travellers, into whose hands they may fall; and happy will it be for them, if they make the same good use of his wise precepts, which, by the kind providence of heaven, I have been enabled to make.

While my father was thus bestowing his counsels on me, as his last and most valuable legacy, repeating and enforcing them by every motive of duty and interest, he felt his spirits begin to fail, and nature warning him of his approaching dissolution. He feebly raised his head, gave his left hand to me, and his right he stretched out to his weeping wife. He fixed his eyes upon us, commended us to the blessing of God, and himself to the mercies of his Redeemer. Immediately he sunk back, uttered a gentle groan,

and expired—as he had lived—a good christian and an affectionate man!

As soon as I had paid the tribute due to his memory, and endeavoured to dry up the tears of my disconsolate mother, I set out on my tour, always remembering one part of his advice to me, namely; "to maintain a respectful behaviour to every people "I should come among; to divest myself of preju- "dices; to be cautious of blaming national and esta- "blished customs; to keep my sentiments of men "and things generally in my own bosom, and trea- "sure them up in order to be mellowed by time and "a more comprehensive acquaintance with the world, "for my future conduct in life."

What countries I visited, and what observations I gathered, cannot be the subject of this paper. I shall only observe, that during my travels, the memory of my deceased father, and the disconsolate state of my aged mother, left at so great a distance from me, would often steal across my thoughts; and give a damp to all those joys, which youth and good company and the constant variety of agreeable scenes, would otherwise have inspired. This contributed not a little to hasten my return, and procured me the appellation of a gloomy and reserved man, through all the countries I passed.

Having regained the land of my nativity, which was in two years from the time of my setting out, I flew to throw myself at the feet of my aged parent, determined never to part from her again, but to make it my business to administer to her declining years all the comfort in my power. My sudden and unex-

ceased return was to her the first interval of weary woe, which she had known since my father's death—

> " Amaz'd, and scarce believing what she saw,
> " Joy seiz'd her wither'd veins, and one bright gleam
> " Of setting life shone on her evening hours."

I found her placed in a most agreeable rural retreat, in a good neighbourhood; and perceived in myself but little inclination to exchange it, for the noise and bustle of active life. I lived with her for the space of twelve months and upwards, without any remarkable incident of good or bad fortune. I was happy in discharging the tender offices of duty to my indulgent parent, and thought of nothing further.

At length, however, chance introduced me to the acquaintance of a young lady, that lived at a few miles distance from me in the country. There is a kind of fatality in matters of love, which reason strives in vain to account for, or philosophy to controul. I had travelled through many countries, and been conversant with many of the fair, graced with every accomplishment of body and mind. And though I had not beheld them with indifference, yet I had been a stranger to every thing that could bear the name of love.

But, when I beheld Amelia (for that was the name of my fair country acquaintance) feelings new and uncommon rose in my struggling bosom. The first glance of her eye shot instant through my whole frame. Methought I discovered in her a soul congenial to my own, and a thousand presageful thoughts crouded into my busy imagination.—" Most lovely " fair!" (said I to myself) what gracefulness appears

" in thy carriage! what dignity in thy mien! what " innocence and smiling softness in thy look! what " unclouded serenity on thy brow! how seemingly " void of affectation! all appears with thee the gift of " happy nature, flowing spontaneous from a heart " unconscious of guile, and that has no wish to hide! " What a treasure have I found, if the inward temper " of thy soul but corresponds to this external har- " mony of features and symmetry of parts! how " happy, if heaven has but made thee kind and good, " as it has formed thee exquisitely fair and lovely!"

Upon a nearer acquaintance with her, my fondest expectations were even exceeded. I was soon convinced that nature had not been less liberal in adorning her mind, than her body. She possessed a solid understanding, improved by education; a sprightliness of fancy, corrected by good-breeding; her innocence not yet impaired by the arts of dissimulation; and her heart breathing that simplicity of manners, and candor of disposition, peculiar to the rural life. In a word, I became her instant captive, and approving reason fixed my chain. For, as it had always been my firm resolve never to barter my happiness away, in base exchange for gold; so it had been my constant purpose, whenever I could be blest with the prospect of a partner capable of entering into the delicacies of conversation, and participating in a rational scheme of happiness, then freely to offer, and freely to receive, the mutual heart.

Such a one I found my Amelia to be. With every day's returning sun, my passion for her grew, refining more and more into the most perfect

esteem, unbribed by wealth and undebased by self-regard. Nor was my suit rejected by her. Oft would she lend a patient ear to my tale of love, and, melting in mutual softness, sigh consent. At length, in the awful presence of deepest night, hand locked in hand, and kneeling in holy reverence, we pledged eternal faith; calling on earth and air and sea and skies, things visible and invisible, and the almighty parent of all, to witness our vows; that neither chance nor time, nor aught but the inexorable hand of death, should ever divide between us. And, on this subject, we bound ourselves to the most inviolable secrecy, for a time; none being privy to our meeting but one trusty servant, attendant on Amelia, who had waited at some distance.

But alas! in evil hour, the busy tongue of calumny had whispered something to my disadvantage; which gained too easy access to my Amelia's ear. Her pride and certain false notions of duty were set against me; while her love and her honour burned sevenfold stronger in my behalf. One unlucky accident succeeded upon another, which heightened the mistake, and rendered our story more intricate and distressing than aught that is fabled in all the volumes of romance. Time, no doubt, would have unravelled matters, and fully acquitted me in my fair-one's eye. This had indeed begun to be the case—but ah! too late. The struggle of contending passions had already affected her tender frame. The roses withered on her cheek; the living lustre fled from her eye; she sickened and soon was blest with a happy exit into the regions of eternal day; while, with her last breath, she pro-

nounced the name of "Theodore! my generous in-
"jured Theodore!"

The same messenger, that brought me the heavy tidings of her death, saw my pious hands closing the eyes of my indulgent mother, worn gradually out with age and its concomitant infirmities. Oh! severe destiny! what was the world to me now, and all it contained, since that for which I chiefly lived in it was fled—forever fled from my sight! what could I do?

"....In hallow'd earth,
"I saw them shrouded, bid eternal peace
"Their shades receive; and, with the truest tears,
"That ever love or tender duty paid,
"Their sacred dust bedew'd"—

These last offices discharged, I resigned myself to grief total and extreme;—grief that refused consolation, and grief that felt no pause! I secluded myself from the face of day, and knew no change of time nor of place, save when at eve I paced darkling along, through graves, and shades, and sickly damps, to mingle woes with the bird of night.

Thus did I pass my hours, and saw many a moon rising and setting, waning and waxing, beneath my sorrow. But time, at length, with lenient hand, began to infuse his balm, and a pensive sadness succeeded in the room of anxious despair. Reason gradually resumed her throne, and lifted my eye to the sovereign dispenser of all good—"Wretch that "I am!" said I! "Have I been repining against the "righteous judge of heaven and earth? have I been

" arraigning his wise dispensations who cannot err, " and still does what is best on the whole? will my " grief be of any avail to reverse the will of fate? can " it affect his unalterable decrees? can it recall the " past, or bid the clay from the tomb resume its " ancient form? Oh! no: most awful heaven!—Then " to submit to thy dread providence (alas! too long " neglected) be now my whole care! That heart, " which thy chastenings have weaned from the " world, be it henceforth forever devoted to thee! " Receive it back as a distressed wanderer, return- " ing at length to its only refuge and hope! It has " now but few avocations to lead it astray! To live " and to die, dependent upon thy most holy will, is " all I have left to do, in the state of my pilgrimage " here."

A mild and pensive melancholy, fruitful of wisdom and philosophic thought, succeeded to these reflections. I immediately began to consider how I should best wear out the remainder of my days, agreeable to the resolutions I had taken. I had now laid aside all thoughts of the ministry. For to bear the scoffs and insults of wicked men, to struggle against the torrent of vice and infidelity, and to be at continual variance with dissimulation and folly; were offices, however honourable in themselves, which would have but ill suited with that retired thoughtfulness and mild serenity of soul, to which I had been so lately restored; and from which I was determined never to suffer myself to be drawn aside any more. Besides this, I had observed that a conscientious discharge of duty, and a bold publication of the ever-

lasting truths of the gospel, were not of themselves sufficient to recommend the *teachers of Christianity* to public regard. I had seen men of the most shining qualities and acknowledged superiority of parts, exposed to the very martyrdom of their good name, for acting agreeably to their conscience and character; while I have known others as unreasonably extolled, who had nothing to recommend them, but a species of low craft, added to a fawning and time-serving disposition, unworthy of honest men.

For these reasons, I thought it adviseable for me, not only to desist from my intention of becoming a *public teacher*, but also to retire at once from every thing that might engage me in the strife and bustle of the world. But, at the same time, it was my purpose, if ever I should have an opportunity, to communicate my instructions to the public, in a method that would not expose my name or person to the scorn and censure of the wicked and ungrateful.

I, therefore, converted my little patrimony into cash, and bought a few acres of ground in a most romantic and retired spot, not far from our metropolis. The smallness of the place agreed well with the moderation of my wishes, and the singular gloom of its situation corresponded exactly to the temper of my soul. As I formed it with my own hands from its rude state of nature, it would savour too much of vanity in me, were I to give you a description of the place, and its various little improvements; which have gradually opened it into romantic prospects of land and water, delighting the eye with variety, ever pleasing and new. It is sufficient to say that, as I had bid

adieu to the world at the age of twenty-seven, when others begin to engage most deeply in it, I have since that time spent seven of my best and happiest years in my little retreat, observing the seasons as they go, and the various faces of nature in each; gathering lessons of wisdom all the day long, and at night lulled to gentle repose by a good conscience, and the continual murmurs of sweet water falls. My only wish was for such an opportunity, as is mentioned above, to communicate to the world the fruits of my contemplations for the common benefit of my species. And this I hope at last to enjoy by the favour of your magazine, in which I rejoice to hear that you intend to set apart and keep sacred a few pages for propagating the knowlege, and furthering the practice and veneration, of our *holy and undefiled Christianity*. Through this channel, I propose to convey to the public my reflexions on subjects of the most serious nature, and to recommend the universal practice of religion and goodness, in opposition to the growing degeneracy of the times.

In doing this, I can have no views nor attachments in the world to render my doctrines suspected. I would have what I write considered in the nature of a *monthly sermon*, for which I am to receive no recompense in this life, and which I think it my duty to offer to my fellow-creatures in this manner, as I know of no other method so effectually to comply with my dying father's injunctions, and at the same time not depart from the plan of life which I have so solemnly vowed to observe. In composing these occasional lectures, I shall be animated with the thoughts that

they are not to be delivered to a single auditory, and in the presence of persons among whom there might be many scoffers and enemies; but to this whole continent, and in a manner that can never create prejudices against my person or performances, as I am to be for ever concealed.

In carrying on this great work, I hope to obtain frequent assistance from the *preachers of the blessed gospel*, of every denomination and degree, with whom I am embarked in the same glorious cause for propagating *righteousness;* and who may always convey their pious productions to be inserted in the *hermit*, by means of the publisher of the magazine. Whatever they may offer of this kind cannot fail of having a just preference; for as these zealous champions of christianity are abroad in the world in the bold discharge of their duty, they will probably, on many occasions, be better acquainted with the reigning vices of it than their sequestered friend and brother,

THEODORE.

THE HERMIT, No. II.

DECEMBER, 1757.

Containing an account of a visit paid to him by some of the proprietors of the American Magazine, and of the rapturous SOLILOQUY in which they found him engaged.

IT was one day towards the close of last month, ere yet the snows had got possession of the earth, or the frosts had begun to nip the air, and to assume their rigid reign—The sun shone serenely bright from a clear autumnal sky, shedding the last beauties of the departing season. The *many-coloured woods* stood motionless and mute, divested of their summer's garb, and undisturbed by any noise, save here and there the rustling descent of a leaf that had lingered behind its time, or the feeble chirping of a bird, instinctively foreboding the coming horrors of the year!

Invited by the mild solemnity of the scene, some of the proprietors of the magazine agreed upon a short ramble into the country. It was near noon when we began our tour, and having proceeded a few miles one of us happened to express his surprize that we had received nothing from the hands of our friend, the venerable hermit, during the past month; upon which a resolution was immediately formed to go in

quest of his retreat. We flattered ourselves that we could without much difficulty discover the place, from our knowlege of the country in the environs of the metropolis; and more especially from the description given, and the landscape delineated by the hermit himself, in his first number.

Anxious to be assured that no accident, among the changes and chances incident to our mortality, had deprived us of so valuable a correspondent; we struck off from the great road down a lane, which terminates on the banks of one of those rivers, that wash the borders of our city. Then bending our course upwards, by the various windings and turnings of this romantic river; panting and ascending many a cragged height, and descending again through many a rough and briery thicket, till at length a little before night-fall, we found ourselves in the middle of a small vale, hemmed in by a gentle rising hill on one side, and by the river, pouring its rapid torrent over rough rocks, on the other side; and fretting, and roaring its complaints at the resistance it met with in its way to mix its tribute with its parent ocean!

By the foot of the aforesaid hill, a small brook ran babbling through the vale, over a pebbly bottom, till it lost itself in the river. Directing our view through a little opening, cleared of the shrubs and underwood, up the slope, or side of the hill, we observed on its brow a tuft of trees, embracing in their bosom, a little log-built cottage, its ivy covered walls almost buried from human sight.

This we immediately concluded to be the habitation of our venerable friend, and began to direct our

course up towards it. We had not proceeded far before we discovered, between the trunks of two trees, a person sitting in a contemplative posture. His face was towards the setting sun, and he held in his hand a scroll of paper. Before him, in vast extent, seen through the aforesaid opening, the river rolled its mazy current along; from whose surface ten thousand glittering sun beams were reflected, in trembling radiance. Every mountain-top was illumined with gold; and the variety of colours, exhibited by the fading woods, was beyond the power of language to paint. A herd of cattle appeared also in view, drawing towards a small farm house (that seemed to be their master's home) often stooping and chopping the withered herbage, as they went along.

While we approached, we had a full opportunity of viewing the personage mentioned above. He seemed to be in his prime of age, and had a peculiar majesty in his appearance. His look was piercing and quick, through all that air of care and melancholy that had visibly overspread it. We were awed with the majesty of his person, and thought it would be criminal to intrude upon that hallowed intercourse, in which he appeared to be employed. We, therefore, paused; while he, without observing us, started from his seat, in a fit of extasy and agitation, that chained us to the ground in wonder and attention—

" O amiable *Nature*, and thou divine *Solitude!*
" How delightful are your scenes, and how improv-
" ing to the soul! What is man, vain man, when
" continually tossed in one feverish round of noise
" and company? At best his happiness is insub-

" stantial; but in such a case he is completely misera-
" ble! A stranger to reflexion, he is hurried headlong
" into every species of folly, by his own distempered
" passions; and each moment of his existence passes
" unenjoyed away! But thou, sacred Solitude, dost
" restore ourselves to ourselves. Thou teachest us
" to *walk with God, and live over again the great*
" *patriarchal life!* Thou leavest us time to be *wise*,
" and bidst us attend to the *almighty Creator's voice*,
" sounding through all his works, in a language
" which the heart may *feel*, though the tongue can-
" not utter—Yonder setting luminary! with what res-
" plendent majesty he sheds abroad his rays! How
" many myriads have this day rejoiced in his enliven-
" ing beams! what a vast veriety of plants and animals
" have felt his powerful energy! And now he departs,
" for a while, to enlighten other regions; that life and
" joy and rest alternate may go round! What an
" immense influence must he be possessed of to
" communicate such inexhausted streams of vivify-
" ing treasure to a whole world! But how infinitely
" more immense that *being*, who not only made this
" luminary, but ten thousand such that enlighten other
" systems, scattered in endless profusion through
" the vast void! How immense must *he* be who not
" only made them at first in number, weight and
" measure, but upholds and feeds their eternal fires,
" from himself as a centre! And yet that *being*, through
" all these suns and systems and worlds innumerable,
" looks down——down with mercy and a father's
" eye——even upon *me!—O sovereign wisdom!*
" *Thou universal good!* receive, O receive"——

Here the venerable *rhapsodist* made a pause, and stood in an attitude which no painter's fancy has ever yet been able to express or conceive,—and an attitude which shews human nature in its highest perfection and glory. His arms were stretched out, as if ready to clasp all creation in one glow of affection! His eyes were fixed on the heavens, as if drawn by some powerful cord to the throne of God! And the flush of triumph that overspread his countenance spoke the divine raptures of his heart——raptures, which, though we cannot describe, we must pronounce them happy who feel!

Having continued sometime in this posture, he was going to look into the scroll which he held in his hand. But, perceiving us, he recollected himself and approached to meet us, with the utmost composure of mind. He invited us to sit down, which having done, we made ourselves and our business known to him. He seemed to be a little uneasy at being discovered by us, and said that he thought the usefulness of his writings depended much on his being concealed from the world. We reminded him, that it was our intention likewise to remain concealed, and that though he and we had become known to each other, yet the world knew nothing the more of us on that account; and we might certainly trust one another. He seemed satisfied at this, and told us that he had sent his second paper to us that day, in which he had taken the liberty to recommend some things to us as writers. and to enforce them upon principles of religion and conscience. He added that, if we

would permit him, he would narrate the substance of them.

But what further passed on this occasion, together with our taking leave of him and the account of our journey homewards, must, for want of room at present, be deferred to another month.

THE HERMIT, No. III.

JANUARY, 1758.

Our last, No. II. of the Hermit, contained an account of the discovery of his retreat by some of the proprietors of the American Magazine; the rapturous SOLILOQUY in which we found him engaged; our address to him, and, after mutual compliments, our taking leave.

The following is a copy of his advice to us authors, which we found, as he had promised, on our return home.

GENTLEMEN,

"YOUR undertaking is laudable but arduous. You are not to consider yourselves as writing for the few. You are to instruct and entertain the many; which will deserve, nay demand, the utmost exertion of your faculties. Without doubt, you have duly weighed them, and found them not unequal to the task. Yet, give me leave to utter my sentiments with freedom. The fate of others who have enterprised the same attempt, makes me anxious

for yours. They failed in the execution; and had I no higher opinion of your merit than of many who have gone before you in works of the like kind in this country, the name of THEODORE should not have swelled the list of your correspondents. Interested, therefore, as I am in the success of your scheme, I may claim a right of pointing out to you some of the principal difficulties you have to encounter in your way.

First then, you can never be too curious in the choice of your subjects. There is no circumstance more closely connected with the success of writing than this. What you lay before the public should not only be important, but interesting. It should not only edify the head, but affect the heart. However learned and accurate you may shew yourselves to be, the world would but little thank you for a dry, insipid, formal piece of morality. This is a wide and noble field I grant, but then it is a beaten one; and nothing bribes the attention like novelty and variety.

The two main subjects, which have employed the pens of the wise in all ages, are *religion* and *government;* and in countries where there is no liberty to animadvert freely on these topics, there are none besides which merit the care of a good man. Yet to launch headlong into religion is often to sound the trump of controversy, and dash against the rock of scandal; and, as to politics, you will find them a hedge of thorns and briars.

What then is to be done? To be general is to be dull and unaffecting, and to be particular is to be odi-

ous and offensive. A hard dilemma this for a writer! The best counsel I can administer in such a case, to avoid both inconveniences, is to watch conjunctures. These will always produce something that a sagacious observer may turn to his purpose. A topic that would scarce be listened to at one period of time, may become the sole object of attention at another. Alas! what are the affairs of this world, but continual flux and revolution! All is change and instability. Moment after moment sees innumerable beings exist and disappear. Events of the greatest import, the fate of kingdoms and of kings, the weal or woe of thousands, may hang on that mere instant of time, that vanished ere I spoke. What then is permanent and immutable? He, only He who made, sustains, regulates, and pervades this universal frame.

Oh thou eternal self-existing, self-supported Being; whose pure unsearchable essence excludes all shadow of variation; who art the same to-day, yesterday and forever! corroborate my soul with stability and perseverance. Abstract me from this world and all its tinsel vanities! Teach me to raise my hopes and affections to thee the sovereign good, that I may not be moved nor shaken by the events of this transitory scene, but look continually forward to that grand and awful period, when time and change and suffering shall be no more.

But, forgive me, gentlemen, these sudden ejaculations, which a view of the endless vicissitudes of this life naturally excited—I was recommending to you an attention to conjunctures and circumstances, to enable you at once to instruct and please your rea-

ders. By this means you will secure one great point, that of rousing the attention, and will be at greater liberty to bestow your pains upon the other two; namely, to please the imagination and satisfy the understanding; which three requisites constitute the whole merit and essence of literary composition. While you keep these ends in view, even your lighter and more humorous essays will have some useful moral couched in them, agreeably to the fine precept of Horace.—

Omne tulit punctum, qui miscuit utile dulci.

But though I have mentioned the rocks and difficulties that beset religious and political subjects; yet, gentlemen, as you avow yourselves the friends of mankind, no circumstances ought to deter you from your duty in this respect. There are times and occasions when to be silent on these topics would be criminal and base in the highest degree. There are times and occasions when you ought to lift up your voice like a trumpet, in the cause of your God and your country; and call all the man, all the patriot, and all the Christian forth!

In such a grand cause much circumspection will be required, and there are innumerable ways by which it may be betrayed. Ignorance may be fatal to it. An over-heated zeal or timid caution may equally hurt it. Power may controul or seduce you; the fumes of popularity may intoxicate you; or should your virtue be proof against these trials, yet conjunctures may happen, so critically circumstanced, as to puzzle the ablest head and soundest heart. Tyranny may sometimes wear the face of justice; licen-

tiousness may assume the mask of freedom; hypocrisy may put on the garb of religion; and the vilest designs that faction, discord, or ambition ever planned, may veil themselves in the cloak of patriotism and public spirit!

How, then, gentlemen, must an honest writer, uninfluenced by party rage or any other motive but a genuine love of truth and liberty, develope the cheat and shew it in its proper colours to the world? I who employ my thoughts on far other subjects than the mysteries of state, or the subtleties of the human heart, am very unfit for such a task. Buried in this humble, silent, and sequestered hut, I have industriously explored, and resolutely extinguished every spark of ambition in my own soul. Like one that has happily gained some port of safety, after being long tossed on the stormy ocean, I here ruminate on the past and look forward to the future, without busying myself in the affairs of men; being little more than a spectator in this world—

> I hear the tumult of the distant throng,
> As that of seas remote or dying storms.
> Eager Ambition's fiery chace I see;
> I see the circling hunt of noisy men
> Burst Law's enclosure, leap the bounds of Right,
> Pursuing and pursu'd, each others prey,
> As wolves for rapine, as the fox for wiles.

But, gentlemen, though this be the present frame of my mind, and though my whole care be to hush each boisterous passion into repose, and maintain an intercourse with Him whose eyes are too pure to behold iniquity; yet there was a time when my bo-

som, like yours, glowed with the concerns of this world. And ambition hath had its turn with me as well as with others. My pen and my tongue have heretofore been embarked in the cause of liberty and truth; and while I breathe, my heart shall own no subject preferable to these, excepting my great Creator's praise. In this view, then, I presume to point out to you the conduct you should pursue, for the detection of masked Tyranny and sanctified Imposture.

1. Consider the religion of your country as that of the blessed Jesus, flowing uncorrupted from his sacred oracles; a religion whose essence is charity and its fruit good works and assurance forever!

2. Consider the government of your country as a government of laws, founded on reciprocal obligations between the governors and governed; where your liberty and your life depend not on the arbitrary will of one man, nor of a set of men, but on the known and established rules of justice; even your peers being your judges.

Possessed of this idea of British religion and British government, let no motive on earth ever induce you tamely to suffer them to be infringed. *Cry aloud and spare not* on every approach of danger, that may threaten their subversion. Arguments will scarcely be wanting if you are truly inflamed in such a cause, and whatever you may suffer in the prosecution of it, will redound to your glory either in this world or the next. It has indeed been the constant endeavour of all wicked men to stop the avenues of knowledge and tie up the mouths of those whom they judged capable of unmasking their iniquitous designs. For

where truth can once be extinguished, slavery will soon prevail. But the man who considers liberty as his birth-right, will never be a silent spectator of the approaching misery. He will think it his duty to shew a manly and intrepid spirit on the occasion; and should bonds or imprisonment be his fate, yet even from the dark mansions of a dungeon his tongue will sound forth lessons of wisdom, and his bosom beat for his country's good. He will feel the force of the five following great maxims of English Liberty, founded on *Magna Charta*, and taken from our history; which should be laid before your readers in the most conspicuous characters, viz.

1. No freeman of England can be imprisoned, or otherwise restrained, without cause shewn, for which, by the law, he ought to be so imprisoned.

2. To him that is imprisoned, may not be denied a writ of Habeas Corpus, if it be desired; which brings him speedily to a trial.

3. If no cause of imprisonment be alleged, and the same be returned upon an Habeas Corpus, the prisoner must be set at liberty.

4. No freeman can be tried but by his peers, nor condemned, but by the laws of the land, or by an act of parliament.

5. Whatever power is above law, is burdensome and tyrannical, and should be reduced by every prudent and possible method."

THE HERMIT, No. IV.

MARCH, 1758.

ON THE PERFECTION AND EFFICACY OF THE CHRISTIAN RELIGION.

Arg. 1. *Drawn from the comforts it brings to our last hours.*

> Whatever farce the boastful hero plays,
> Virtue alone has majesty in death.
>
> YOUNG'S NIGHT THOUGHTS.

IN my former letters, I have given some account of my life and temper of heart, and of those motives that induced my retreat from the vain and busy world. I have likewise delivered my thoughts concerning the duty of those who undertake to write for others, and hinted some considerations that should animate and actuate their conduct, in so benevolent a work.

These topics have not proved unacceptable to the public; but still they were only preliminary to the more solemn and interesting subjects, which I had always in view. It was, from the beginning, my purpose to communicate, by way of monthly sermon, for the benefit of my fellow-sojourners on earth, the sum of those reflections and conclusions, which, after long and close meditation upon the state of our mortality and suffering here, I have found most efficacious to quiet my own soul now, and fix its hopes forever.

It would be needless to add, that the chief of these have been drawn from the *blessed Gospel*, that inexhaustible source of joy and consolation! For when we have tried every other expedient, it will be found at last that our only comfort is to be derived from the promises of the Gospel, an intimate conviction of its saving efficacy, and a sublime trust in the adorable goodness of its lovely Author. It shall, therefore, be my first endeavour to press home those points, in the most striking light in my power; in doing which, it is not my design to give a regular system of divinity, nor yet to bewilder the reader in those abstract discussions that tend more to puzzle the understanding, than to better the heart. The great truths of Christianity stand in no need of any arguments I can bring, to defend or establish them. This is sufficiently done in many unanswerable volumes, by abler pens. Points of theory and dispute neither answer my purpose, nor do they suit my temper of mind. I would humbly offer something for practice, that may influence the life and manners. Nor, in this, shall I confine myself to any certain or express method. What I shall say will be chiefly occasional, containing such arguments for the superior excellence of our holy Christianity, or any of its detached parts, as may arise from particular incidents and occurrences.

And the first that I would offer is drawn from the power and efficacy of the Christian faith, to support its humble votaries in the hour of death. Nor is this, without reason, made the first. For what wise man could possibly live in quiet, till he had first satisfied

himself how he might die in quiet. This is in reality the chief and best lesson of life—and a lesson which all the institutions in the world had endeavoured to teach in vain, before the Christian revelation; which, at length, has brought life and immortality to light, plucked the sting from Death, and disarmed the grave of victory!

But before I deliver any thing further of my own, on this subject, I shall insert the following letter, sent from a reverend divine in the remoter parts of this province,* and delivered to me by the proprietors of the magazine, in order to be incorporated in some proper place, among my monthly lucubrations. I intimated, at my first setting out, my earnest desire of obtaining the assistance of true Gospel-ministers, in carrying on this work for the service of our common Christianity; and shall never fail of making due use of every thing, they may be pleased to communicate for that good end. It is with pleasure, therefore, I insert the substance of this letter, as having such an affinity to the subject I proposed to treat of in this number.

'THERE is no one circumstance, which does more honour to your extensive and laudable undertaking, than your having set aside one part of it, as sacred to Christianity. If the following reflections might have a place therein, it might be an honourable testimony in favour of the blessed Gospel.

* This letter was in substance from the Rev. Dr. Finley, afterwards of Princeton college; with a few additions and alterations by the author.

'It has always been my opinion that nothing so much displays the power of religion, endears it to our choice, and encourages us in the glorious course, as the holy language and joyful hopes of Christians, in their last moments. It is truly an affecting and instructive sight, to behold feeble and sinful mortals, in the most abasing and gloomy circumstances of human nature, surrounded with the dread solemnities of Death, yet relying on the merits of a Redeemer, delighting in their covenant-interest in God through him, and triumphing over all the terrors of this last scene; in the joyous prospect of a blessed immortality. This is, indeed, a glorious lecture on the grace of the Gospel, the efficacy of the Redeemer's blood, the influences of the spirit, and the reality of religion! Beholders wonder and melt under the powerful conviction, and wish to be such saints themselves!

'Hence, in the hermit's moving history,* that passage is felt peculiarly striking and delightful, which represents the hopeful, easy and effectionate way the aged father resigned his life.'

"While he was bestowing his counsels upon me (says the venerable writer) as his last and most valuable legacy, repeating and enforcing them by every motive of duty and interest, he felt his spirits begin to fail, and nature gently warning him of his approaching dissolution. He feebly raised his head, gave his left hand to me, and his right he stretched out to his weeping wife. He fixed his eyes upon us, commended

* See the Hermit, No. I. p. 98.

us to the blessing of God, and himself to the mercies of his Redeemer. Immediately he sunk back, uttered a gentle groan, and expired—as he had lived—a good Christian and an affectionate man!"

'This is to die indeed! or rather it is to depart from sorrow, *and be for ever with the Lord!* And who would not cry out——Oh! *let me live such a life, and may my latter end be like his!*

'Nor is the death of the lovely Amelia less instructive. When we behold the roses withered on her cheek, the living lustre fled from her eye, and are full of sympathetic distress for the amiable fair one, how pleasing the thought that, instead of the blasted joys of life, she inherits the regions of eternal day?

'This brought to my mind a very moving scene, at the separation of two endeared Christian lovers by death, in the bloom of youth and fullness of hopes, after a short enjoyment of wedded friendship. I was an eye witness of what happened, and took notes soon after; so that the relation is not feigned but real. From these notes I have transcribed the following passages.

'The lovely saint, being much wasted by a slow disorder, told us that she thought her dissolution drew near, and hoped for a happy change.

"I have, from my early days, said she, been deeply sensible of my fallen and degenerate state, and have been constantly looking to JESUS for redemption. Nor have I looked in vain. When I have been laid abased and ashamed at his feet, and scarce daring to hope for mercy, his word and spirit have assured my heart of the sufficiency of his righteousness and grace,

and enabled me to rely thereon, to the reviving of my drooping soul. 'Tis the believing views of *Jesus* on the cross, and of God reconciled in *him*, that kindle repentance and mortify sin; that quicken faith and cherish hope, thereby composing and sweetly reconciling the heart—blessed God! how glorious thy justice! How abundant thy wisdom! And how infinite thy grace, manifested in this way of saving sinners! Thou makest me accepted in the beloved, not imputing iniquities! Thou hast made me experience the graces of the spirit, to which the promises belong; and now I go to inherit them in glory."——

'She then had some discourse with us about sanctification and Gospel-promises; and afterwards she added—

"Through the last six months of my declining life, my heart and thoughts have been mostly full of an astonishing delightful sense of redeeming love, of the riches of grace and glory in Christ, and the joy of being forever with him. How infinite the price he paid! How glorious the blessings obtained for us! Pardon, holiness, fellowship, with God: the privilege to dwell with him, and with the lamb forevermore! My sense of these things is too big for utterance! Often have they so broken in upon my mind in company, that I could not bear my part there, but longed to be alone, that I might give the freer vent to my wonder and praise. Sometimes nature seems to shrink at the thoughts of dissolution, and laying down the body in the gloomy grave; but the prospect of a glorious resurrection helps to reconcile me."

"After this, her disorder was violent for some days, and then growing a little easier again, she complained that her religious exercises were become more heavy and languishing. We told her that we thought it naturally impossible to be otherwise, when the spirits were now wasted and sunk by such a conflict.

"Well, said she, my frame abates, but my interest in God is the same. The covenant is everlasting and sure. I will rejoice in it still." Then, looking to her weeping lover, "I thank you, said she, for all your love and tenderness. Be not overwhelmed by grief—consent to my exaltation.—We shall meet, and have higher friendship above."——

'This was her last; and her lover's conduct on the solemn occasion had better be guessed at than described.

"And now, who can behold these living effects of Christianity, without crying out in ecstacy—*This* religion *is divine and saving indeed!* What are the dark, uncertain notions, the low and staggering hopes, of the mere philosopher, compared to this!

'How instructive and convincing is such a scene, wherein the glorious efficacy and fruits of the peculiar Gospel-doctrines appear! where the soul comes to God, as reconciled in a mediator! Where the heart is warmed with a sense of redeeming love! and where hope is built upon the most certain divine promises! While the infidel pretends to celebrate infinite goodness and mercy, and to trust therein; that very trust is a denial of the wisdom and justice of the di-

vine government, and his worship is opprobrious praise.

The laboured strains of adoration, and pompous shews of devotion which are not framed in the Gospel mould, but offered to an absolute uncontroulable God, not considered as dealing with us through a reconciling mediator, will be found chiefly, the work of poetic fancy, a romantic religion which mends not the author's heart. Instead of striking the minds of others with a solemn sense of the nature, reality, and infinite importance of true religion, it will lead rather to consider it as a fine-spun subject for displaying fancy. At best it can only raise a confused solemnity and dread of mind: which will be as far from true piety, and spiritual joy, as earth is from heaven!

O blessed Gospel! which provides, in the ransoming blood and sanctifying spirit of Jesus, sufficient remedy for all our miseries! How unaccountably do they sin against their own happiness, as well as divine grace, who reject it!——What pity that many of its professors so ill improve their special advantages, as never to attain these great and saving effects, of such a holy and perfect religion!"

So far this pious correspondent, to whose observations I shall add nothing at present, having already exceeded my usual length.

THE HERMIT, No. V.

APRIL, 1758.

On the Perfection and Efficacy of the Christian Religion.

Arg. I. continued from No. 4.

IT is an observation of the excellent Dr. Young, that—

" The chamber where the good man meets his fate,
" Is privileg'd beyond the common walk of *virtuous* life,
" Quite in the verge of heaven."

The death bed of the dying Christian is one of the grandest and most improving spectacles, within the compass of this earthly scene. It shews man, more than man, and almost become a God.

A* gentleman of a neighbouring government, in a very elegant eulogium, on the late reverend Mr. Burr, speaking of the moments of his death, has the following noble apostrophe——

" Come, ye ministers of the Lord! behold a spectacle even to you of fruitful instruction. Behold the triumphs of *grace*, in the dissolution of nature! what patience, what resignation, what lively hope and divine affiance! See the king of terrors disarmed of his

* William Livingston, Esq. of New-York.

sting; and vanquished in the very act of conquering! Behold heaven commencing on earth; and faith triumphant over pain, disease and mortality! Wrapt in the thoughts of immortal life, he appears great even in the midst of distress, and suffers with all the majesty of woe. How august in ruin! How immoveably fixt on the rock of ages! what peace, passing understanding! what joy, what ineffable joy, in the Holy Ghost! *O Death where is thy sting! O Grave where is thy victory!*"

This painting, we trust, is not too strong. Christianity has often afforded such scenes as these. To confirm this, I might exhibit an illustrious roll of worthies, *who have fought the good fight; who have finished their course, and are gone to inherit their crown of glory.* I might count up the saints and reformers, from the beginning of the Christian æra. I might follow the martyrs to the stake, or the Lord of righteousness to the cursed tree. There we should meet with such astonishing instances of the power and efficacy of the Christian faith, as would infallibly convince us, that it alone has taught men both to live and to die.

On this subject, it would be unpardonable not to quote a beautiful passage from the present bishop of London*.——

"Go to your natural religion, says he. Lay before her Mahomet and his disciples, arrayed in blood, riding in triumph over the spoils of thousands and ten thousands: Shew her the cities, which he set on

* Sherlock.

flames, the countries which he ravaged and destroyed; and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements: Shew her the prophet's chamber, his concubines and his wives; let her see his adultery and hear him allege revelation and his divine commission to justify his lust and his oppression.

"When she is tired with this prospect, then shew her the blessed *Jesus*, humble and meek, doing good to all the sons of men, patiently instructing both the ignorant and perverse. Let her see him in his most retired privacies: Let her follow him to the mount, and hear his devotions and supplications to God. Carry her to his table, to view his poor fare and hear his heavenly discourse. Let her see him injured but not provoked. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, let her view him in the agony of death and hear his last prayer for his persecutors; *father forgive them, for thy know not what they do.*

"When natural religion has viewed both, ask which is the prophet of God? But her answer we have already had, when she viewed part of this scene through the eyes of the centurion, who attended at the cross. By him she spoke and said, "*truly this man was the son of God.*"

Here, in all things, we see, the vast superiority of the *Christian* religion, and its glorious author. And should we go on to compare it with all the religions in the world, it would still gain by the parallel.

It would appear like gold seven times tried, which comes brighter and purer from every assay.

The religion of the world could even go but a short way in teaching men how to live; but it could not contribute a single jot in teaching them how to die. Before the Christian revelation, death was only a leap into the dark, a wrench from the precincts of day, at which the astonished soul shuddered and recoiled.

But now, how is the case altered? The Gospel lifts our eye to immortal scenes. It opens eternity before us. It shews us a reconciled God, and Jesus the mediator seated at his right hand. It teaches us that, through his merits, the just shall live for ever, passing from one degree of glory to another, and entering deeper and deeper into the beatific vision, as their powers are continually enlarged and expanded.

Supported with the hopes of this, the death of the very feeblest of true Christians, will excel even the courage and philosophy of the boasted Socrates. When all around is mourning and sorrow and wringing of hands, the dying Christians, on whom heaven and glory begin to open, will be superlatively raised above the general weakness. He will comfort even his comforters. Dr. Young has as grand an image on this subject, as ever entered into the thoughts of man, with which I shall conclude this number.

> As some tall tow'r, or lofty mountain's brow,
> Detains the sun, illustrious from its height;
> While rising vapors, and descending shades,
> With damps and darkness drown the spacious vale:

Undampt by doubt, undarken'd by despair,
The good man, thus, augustly rears his head;
At that black hour, which general horror sheds
On the low level of th' inglorious throng!
Sweet peace, and heavenly hope, and humble joy,
Divinely beam on his exalted soul;
Destruction gild, and crown him for the skies,
With incommunicable lustre, bright!

THE HERMIT, No. VI.

JULY, 1758.

A SOLEMN MEDITATION ON THE LATE FAST.

EARLY on the morning of the late provincial Fast*, being much agitated with divers doubts and conjectures, and awfully impressed with the vast solemnity of the occasion, I started from my couch to meet the dawn. The sun was just peeping over the mountain-heights; and the damps and shades, that had hovered the night among fens and lowly vales, began to roll up their fleecy mantles, dripping with dew, and to fly distant away before him. Fragrance and freshness dwelt in every breeze; Nature wore her blandest aspect, and the young Summer wantoned in all her prime.

Wrapt in the depth of thought, I sought my accustomed walk along the green margin of my neighbouring river.——

* In June, 1758.

" Most merciful Creator, said I, whose wondrous fiat called me from kindred dust, to glory in life and reason, whose goodness supports me, whose grace vivifies me, and whose peculiar indulgence gives me to count this day, as one more added to those of my pilgrimage here—O love unbounded, grant me to devote it, even more than all my former days, to the manifestation of thy praise and honour!

" What an important scene is now approaching! A whole province preparing to prostrate themselves in the dust, before thy sovereign mercy! Convinced of their transgression and folly, smarting under thy awful chastisements, and finding how vain is the help of man, they are about to return to thee, like the repenting prodigal, confessing that they are no more worthy to be called thy children; imploring forgiveness of past offences, praying grace for amendment, and beseeching the protection of thy right arm, against the numerous foes that stand ready to devour them.

" This is indeed a day of interesting consequence —but what are days and seasons to me? Will the God of righteousness accept of a temporary devotion, or an occasional offering of the heart; when the whole life should be one continued sacrifice, and scene of abstinence from sin? And yet the Almighty himself has, in his holy word, commanded such particular seasons of prayer, humiliation and fasting—Here then I am forced to halt between two opinions. Either the bulk of mankind err, by immersing themselves in the cares of this world; or I, who am sequestered from it, am in pursuit of a visionary virtue, not suited

to the state of our mortality here. I am full of doubts —but this reflection shall end them—

"The eternal God has placed mankind in a state of suffering and trial here. He has enjoined them a course of virtue, and called them to *earn their bread by the sweat of their brow*. Care and toil, therefore, must be the mortal lot; and if, in any case, their iniquities are become so general as to expose them to public chastisement from the hand of their gracious father, their return to him must be as public as their transgression has been. Now, since every individual has added to the sum of guilt, so every individual is bound to join in the stated and solemn acts of humiliation, confession, repentance and amendment. And, when this is done in simplicity of heart, and in the fervour of holiness, we need not doubt of its being heard before the throne of grace and goodness. For if we search nature through, we shall not, perhaps, find a spectacle more acceptable to the divine benevolence, than a whole society of human creatures, prostrated in the deepest sense of guilt, humbled under their maker's rod, crying aloud for mercy and pardon through the Redeemer, and firmly purposed to depart from all future iniquity. One dissenting or peevish voice, on such an occasion, like a jarring string in some well-tuned instrument, would be a disgrace to the whole, an abomination in the sight of God, and all his holy angels.

"But though the bulk of mankind be thus necessarily engaged in the cares of the world, and can only spare particular times and seasons for their more solemn acts of devotion; yet the wisdom of Provi-

dence may perhaps indulge a few in the privilege of withdrawing themselves from its busy scenes, in order to pursue a purer sort of intercourse with the Father of Spirits, in the retirements of the grove, by brooks and consecrated founts; provided they find their frame of soul thereby improved, and are ever ready to promote the good of their species in their appointed spheres.—

" Here, then I rest—I will adhere to the plan of life, so long ago begun. Every day shall be to me a day of humiliation and prayer; and when my fellow citizens are called, in a more particular manner, to humble themselves before the living God, I will be amongst the humblest of those who are humble. My pride shall never whisper to me lessons of superior righteousness, nor bid me be silent when human follies and human transgressions are the theme. I will first bewail my own follies and then those of my country with the most fervent sorrow—This is a day set apart for such sorrow—Wherefore, O heavenly father! Hear the cries of thy returning servants every where, and hear mine who am less than the least of all. The power of thy glory has often shone illustrious in behalf of the Protestant cause, and it will yet shine to the remotest parts of the earth.

" When our mother land of Great-Britain had but just shaken off the yoke of spiritual bondage, and established the religion of Jesus in its native purity, reformed from Popish error and superstition, a bloody design was hatched by our inveterate foes to extinguish our name and religion together. Their vast Armada sailed exultant before the gale. It covered

the whole ocean. It approached the coast of Great-Britain; and, in the pride of their heart, they said, "*what shall resist our power?*" The eternal God, who dwells in heaven, the protector of the just, heard and saw them. He laughed their devices to scorn. Obedient to his nod, his servant-seas and winds rose and raged. The proud hopes of the enemy were brought low, and all their stately castles, erewhile that rode so triumphantly on the watery surface, were now dispersed before the breath of the Almighty, or whelmed to the bottom in the midst of his fury, as a stone that is dropped from the hand. In the sight of Britain this deliverance was wrought. Our fathers, from the shore, stood and beheld it. Their praises and shouts of triumph ascended to the skies. The God of victory was their theme. Him they adored, and Him they left it in charge for their children to adore, unto the latest generations.

"The next attempt against our Protestant faith was laid deep as hell, and dark as the grave. In the bowels of the earth a mine was placed with a view to blow up both houses of parliament, and destroy at once the whole hopes and strength of our blessed reformation. But the all-seeing eye of God dragged the conspirators to light and deserved vengeance; thereby working a second deliverance as great as the former.

"Since that time, many repeated attempts have been made to divide us from ourselves, and delude the unthinking multitude by means of a Popish abjured pretender; but the Lord has rendered these as vain as all the others.

"Thus defeated every where in the parent-land of protestantism and liberty, our inveterate foes are making their last desperate push against our holy establishment, civil and religious, in these remote parts of the globe—But we trust in that same power which has appeared so signally for our fathers. Thou, OGod! shall be our trust; who hast purposed, through us, to extend thy saving knowledge to the uttermost parts of the earth. Thou, even thou, wilt be our protector against savage and popish foes, and this American world also shall behold thy salvation, the work of thy hand for the people whom thou hast chosen as thy heritage; and to thy name shall the glory be given forever and forever."

THE HERMIT, No. VII.

SEPTEMBER, 1758.

I HAVE GIRDED THEE, THOUGH THOU HAST NOT KNOWN ME.

ISAIAH.

IN the course of my reflections upon human life, nothing has more frequently been matter of astonishment to me, than the heedlessness and inattention of man, with regard to the workings of Providence, and the gifts of grace. The frailty and dependance of our nature must necessarily appear to us in every pulse of life; and yet how seldom are we led to ascribe that glory to God which is due to his

exalted name? Not only in lesser matters, but even in the more signal dealings of Almighty Providence, we remain, as it were, blind, deaf and dumb; without marking the hand that executes, or adoring the wisdom that contrives, so many gracious schemes for human felicity!

In this, we seem even inferior to the ancient heathens, who were so sensible that every good gift and valuable qualification came from on high, that they always ascribed them, under one name or another, to some superior Being, or tutelar God. The fire of poetic genius, according to them, came from Apollo. The power of eloquence was from Minerva and Mercury. They were dazzled with the gifts, though their ideas of the donor, the one eternal true God, were groveling and gross.

As for us who enjoy the light of the Gospel, and are in so many ways called to acknowledge the divine grace and goodness, we remain inexcusable if we ascribe not the glory, to that Being to whom all glory is due. Of the truth of this we shall be fully convinced if we reflect ever so little on what the Almighty has done, and is yet doing, for us, of his rich and free Grace.

God, at sundry times and in divers manners, spake to the fathers of old; and in these last days hath spoken to us by his son Jesus Christ, as saith the apostle. He hath from age to age raised up prophets and instructors, inspired by a superior measure of his holy spirit, to admonish, reclaim and spread abroad saving knowledge among the nations; and has

at last completed the whole, by the marvellous grace of the glorious gospel dispensation.

In the first ages of the Christian church, his holy spirit conferred miraculous powers on certain of his chosen servants, to awaken the attention of the stupid world, and be a seal to the doctrines they enforced; and, from time to time, burning and shining lights have appeared in his church, to enlighten and support it against the powers of darkness and sin: To these he has given different talents and measures of his spirit, according to the different circumstances of times and seasons.

Some, like Apollos, are mighty in the scriptures. They reason clearly, instruct plainly, and convince gain-sayers. Others are powerfully warm, to captivate the soul, engage the affections and communicate a feeling sense of religion and goodness. Some are sent forth of a bold and fervent spirit, severe against sin, denouncing the terrors of the Lord and shaking the guilty soul with dread and confusion, till it returns to Christ its only refuge and city of rest. Others are made sons of consolation, winning the heart by endearing strains of love and condescension, and conquering all opposition through the power of rich and free grace. In short, as the apostle tells us, "God gives gifts unto men for the perfecting the saints—for the work of the ministry and edifying the body of Christ."

But further, the hand of God is not only visible in conferring good gifts for the support of his church, and the maintenance of true religion, but he likewise gives different talents to different men for managing

the common affairs of life, and he cautions us against ascribing the success to ourselves even in these ordinary matters—" Beware that thou forget not the Lord thy God, lest when thou hast eaten and art full, and hast built goodly houses and dwelt in them, and when thy herds and thy flocks multiply, and thy silver and thy gold are multiplied, and all thou hast is multiplied, then thy heart be lifted up and thou forget the Lord thy God, and say in thine heart—My power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth"*—Even in such common instances we must not leave God our strength out of the question, nor be guilty of the idolatry of " sacrificing to our own net, and burning incense to our own drag†".

Nay in the holy scriptures, the improvments of farming itself are ascribed to God—" Doth the plough-man plough all day to sow, doth he open and break the clods, &c.—this also cometh forth from the Lord of hosts, who is wonderful in counsel and excellent in working‡."—

To God also are we indebted for a mechanic spirit that gives men power over matter and motion; and instructs them in geometry, engraving, painting, architecture, and all the curious arts that serve either for ornament or use in life. The eternal wisdom of God claimeth the " knowlege of witty inventions‖."

* Deut. chap. 8. V. 11.—17
† Hab. chap. 1. V. 16.
‡ Isaiah, chap. 18. V. 24. &c.
‖ Prov. chap. 8.

The same spirit that teaches the bee, the spider, and silkworm, to build, to weave and to spin, was given in a superior degree to Bezalel and Aholiah to enable them to erect God's tabernacle; and to Solomon to raise his stupendous temple. The same spirit guided the illustrious Newton through the deepest researches of philosophy; and to it we are indebted for the geometrical labours of Euclid, and Archimedes, and Palladio and a thousand others, in all the various branches of wisdom and knowledge, who were truly enlightened with strong rays of wisdom from the father of lights and fountain of knowlege. He that formed the ant, and the bee, though void of reason. to a sort of inferior policy and government, has also in all ages bestowed a spirit of wisdom and government on chosen men, to enable them to plan and to execute wise laws and salutary schemes for the felicity of their species. Moses was, in a supernatural way, taught of God; and Solon, Lycurgus, Numa Pompilius and many others, even among the heathen, derived a ray of light from that eternal wisdom, mentioned, Prov. 8. above quoted, which says—"council is mine and sound wisdom. By me kings rule and princes decree justice"—From the beginning of time, God has given gifts to men, though in various measures and manners; and the best and wisest, in all ages, have not failed to discern and acknowlege these gifts.

But in a more especial degree, the hand of God is visible in the conduct of war and the fate of kingdoms. "He is the Lord of hosts, the God of battles;

who teacheth the hands to war and fingers to fight*; who girdeth with strength for battle†; who breaketh the bow and cutteth the spear in pieces and burns the chariot in the fire."—"He held up the hands of Cyrus, and opened before him the gates of brass and cut in sunder the bars of iron, and girt him with strength, though he knew him not‡." He raised the Assyrian to be a rod of his anger, and sent him against the people of his wrath, to take and to spoil and to tread down as the mire of the streets*. And yet when these people humbled themselves and the Assyrian grew proud, God punished his stout heart, and his proud looks, and cut off his army by the destroying Angel.

The use of these reflections, especially the latter part of them, need hardly be pointed out to a protestant reader, after so signal an interposition of the divine providence, in favour of the British arms, as we have lately experienced. In the midst of our joy, it is hoped, we will not forget to raise our songs of triumph to the God of armies, the supreme ruler of nations, and guardian of the protestant cause!

* Psalm, 144.
† Psalms.
‡ Isaiah, chap. 45.
‖ Isaiah, chap. 10.

THE HERMIT, No. VIII.

OCTOBER, 1758.

Oh! for a sight of him my soul adores!
As the chas'd hart, amidst the desert waste,
Pants for the living stream; for him who made her,
So pants my thirsty soul, amid the blanks
Of sublunary joys——Oh! tell me where?
Where blazes his bright court? Where burns his throne?

DR. YOUNG.

TWELVE months have now elapsed since I first began to offer my occasional speculations to the public, through the channel of the American Magazine. And, as I have employed my pen upon none but the most serious and important subjects, I flatter myself that, among the numerous readers of that work, many grave and sober Christians have reaped some benefit and consolation, from the fruits of my labours.

I have already explained the motives of my secession from this world of vanity and strife, and have given a short description of the ancient patriarchal life, together with those divine joys and soul-felt raptures, that spring from *solitude* and heavenly musing. I have drawn the most amiable and just picture, in

my power, of the religion and government of my country; and, on a day solemnly dedicated to that purpose, have joined my prayers to those of the public, for the eternal preservation and prosperity of what we hold so dear. I have endeavoured to display the power and perfection of the Christian religion as revealed in the books of the Old and New Testament, and especially in that point where all institutions besides it have been vain and fruitless. I have shewn how efficacious it is to support its humble votaries, in that hour when every other support fails. I have presented the dying Christian in that transcendent degree of lustre, which he derives from his holy profession, and endeavoured to prove, that when we have tried every other expedient, it will be found " that our only comfort is to be drawn from the Gospel-promises, an intimate conviction of its saving efficacy, and a sublime trust in the adorable goodness of its lovely author."

In order to keep alive this trust among my fellow mortals, I was, in my last, recounting some of the works and wonders of God's providence, and shewing that, in the least as well as the greatest things, he is the same all-ruling, all gracious and all-powerful being! I was ravished with the thought, and wishing to see him, and know him, and be able to describe him to others as he is! When they shall say unto me, what is his name? What shall I say?

This is an important question; but, when I begin to meditate an answer, I am struck with astonishment, and pause at the very threshold.

A famous Scots divine*, the glory of his time, who died in the 26th year of his age, upwards of a hundred years ago, opens a sermon on the being and attributes of God in the following rapturous and sublime manner——

"We are now, says he, about this question, what God is? But, who can answer it? Or, if answered, who can understand it? It should astonish us in the very entry, to think that we are about to speak, and to hear, of his majesty, whom eye hath not seen, nor ear heard, nor hath it entered into the heart of any creature to consider what he is. Think ye that blind men could understand a pertinent discourse on light and colours? Would they form any suitable notion of what they had never seen, and what cannot be known but by seeing? What an ignorant speech would a deaf man make of sound, which a man cannot conceive but by hearing it? How, then, can we speak of God, who dwells in such inaccessible light, that though we had our eyes opened, yet they are far less proportioned to his resplendent brightness, than a blind eye is to the sun's light?"

Here we see this pious writer is obliged to answer one question (if it may be called answering) by asking a series of other questions; thereby confessing at first his absolute inability to give any view of the immediate essence of God, a priori, as it is generally phrased. He, therefore, immediately betakes himself to the other method, a posteriori, to give a view of him through the medium of his works.

* Rev. Hugh Binning minister of Govan near Glasgow, who died in 1698.

"But what, says he, may convince souls of the divine majesty? Truly, I think, if it be not evident by its own brightness, all the reason that can be brought, is but like a candle's light to see the sun by. Yet because of our weakness, the Lord shines upon us in the creatures, as in a glass; and it is become the best way to take up the glorious brightness of his majesty, by reflection in his word and works. God himself dwells in light that cannot be approached unto. If any look straight to that sun of righteousness, he shall be astonished and amazed, and see no more than in the very darkness."

"The best way to behold the sun is in a pail of water; and the surest way to know God is in his works, those living mirrors of his power and goodness. If thou listen not to the speech which day uttereth unto day, and night unto night, declaring that one self-existent being gave thee being; if thou hearest not the language that is gone out into all the earth, and be not, as it were, noised and possessed with the sounds of every thing about thee, above thee, beneath thee, yea, and within thee, all singing a melodious song to that excellent name which is above all names; and conspiring to give testimony to the fountain of their being;—if this, I say, be not as sensible to thee as if a tongue and a voice were given to every creature to express it, then, indeed, we need not reason the matter with thee, who has lost thy senses! Do but retire inwardly, and ask in sobriety and sadness, what thy conscience thinks of it? Undoubtedly it shall confess a divine majesty, or at least

tremble at the apprehension of what it will not confess, or slenderly believes."

"There is an inward feeling and sense of God implanted in every soul, and all without us confirms it. Whatever a man can behold above him, about him, beneath him, the most mean and inconsiderable creatures are pearls and transparent stones, that cast abroad the rays of that glorious brightness which shines on them; as if a man were inclosed in a city, built all of precious stones, that in the sun-shine all and every parcel of it, the streets, the houses, the roofs, the windows*, all of it, reflected into his eyes those sun-beams in such a manner, as if all had been one mirror."

The being of God may, therefore, be laid down as a fact generally acknowledged by all sober men. But what his being consists in, or what his attributes are, is the question; and surely, if it had been a proper one for man to ask, Moses would have been resolved therein. He was going, in the authority of the Lord, to persuade a great king to let 600,000 of his subjects go, and was to persuade these subjects, to follow whither he, at the Lord's command, should lead them. Well then might he say within himself, "Who am I to speak such a thing to a king? Who am I to lead out such a mighty people? Peradventure, when I mention to them the God of their fathers, and say he

* There is a peculiar beauty in the repetition of the words "all, and all of it" here, which shews how full the author was of his subject, and desirous to amplify and use all the force of language and figures, in order, if possible, to make his simile and images reach it.

hath sent me, they will not believe me, or they will ask me, what is his name? Or how shall we distinguish him from other Gods, and the idols of the nations? What shall I say, in that case?"

The Lord answered, I AM THAT I AM*.—Should I declare my essence to them it would be incomprehensible! It is a secret! It is wonderful, and beyond the reach of human capacity! Tell them the great Omnipotent first Being, the Father and Maker of all, hath sent thee; whose perfections are unfathomable, and whose existence has been from eternity, the same to day, yesterday and for ever! I AM THAT I AM hath sent thee. Tell them that I am inscrutable to all but myself, and derive my existence from none besides. This short, though mysterious, answer will teach them more than all human eloquence could do. It will teach them to ask no more, but to rest satisfied, and wonder and adore and obey!

From this answer, given by the Almighty himself, it would appear that he never intended the human race should throw away time, in metaphysical researches into his unsearchable essence. To know that he is, and is a rewarder of all that diligently seek him, is the sum total of what we are now concerned to know. To be convinced that he is self-existent, over all, and possessed of every endearing quality, without limitation and in full assemblage, is enough for speculation. The rest should be all practice; namely faith in his promises, hope in their accomplishment, charity and good will to his creatures, resignation to

* Exod. chap. 3.

his government, and a patient continuance in well doing, looking forward to the consummation of our earthly pilgrimage, when we shall be taken into his beatific presence to know, and to see, and to love more abundantly.

Nevertheless, though we are to check vain curiosity, yet such a knowledge and belief as I have mentioned above, are absolutely necessary to our felicity here.

There is implanted in the soul of man, a natural affectation of whatever is great, marvellous, and new. Who would stoop to survey a little brook that murmurs at his feet, when the mighty ocean lies expanded to the sight? Who would gaze upon the feeble rays of a common star, when a comet, or some strange phenomenon, blazes through the vault of night? The contemplation of things great, wonderful and new, as it delights and fills the soul with uncommon elevation, so it teaches us to believe that if there is an object capable of delighting us forever, he must have these qualities. He must be all perfection. He must be such, that if we should contemplate and adore him for ever, the great, the wonderful and the new would never be exhausted, nor suffer diminution in him!

Now this active energy was undoubtedly stamped on our minds, to raise us above the objects of sense, nor suffer us to rest beneath our native love. From Heaven the soul descended, and thither must return, before she can find an object fully commensurate to her more generous affections! Else, wherefore burns within us this constant hankering after something

new and untried*? Wherefore does every object, with which we are conversant here, so soon grow familiar to the sight, and pall upon the enjoyment? Why does the soul desire to give unconfined range to her flight, and pry into every nature through the immense of being? Why, when she has travelled as far as thought can reach, or time itself permit, is she still unsatisfied, crying "farther! yet a little farther!"——

Whence all this, but because, in this mortal state, she is, as it were, confined from home, from the immediate vision of him who is her true delight, the great model and source of all perfection? Whence, but because in all things else, she discovers marks of imperfection; and the new, the great and the wonderful in them, are soon exhausted? Nothing can be a God to the mind of man, in which any defect or blemish can be discovered.

'Tis fatally true that souls grovelling in sin and folly may, for a while, lull their best faculties asleep, and rest satisfied without thinking of God, or by making gods of his creatures. Yet this is but a very transient rest, disturbed by every cross accident, that is capable of rousing and keeping up reflection. Then all that we trusted to is vanished; and the mind, if it would shift and turn forever, can find no more ease till it has come to its true God; till it has conceived a being, able to save to the uttermost all who put their trust in him!

* See some beautiful passages to this purpose, in Dr. Akenside's sublime poem, on the Pleasures of Imagination.

But having once fled to this being, in the methods appointed by his grace, we can rest fully satisfied; through the eye of faith in him, though we find it in vain to look for his uncircumscribed essence here, or there; in this region, or among that order of beings. For it is high as the heavens, what can we do? And deeper than hell, what can we know? It is longer than the earth and broader than the sea!——He is all! He is every where! And, though in that all, and, this every where, the soul be swallowed up and lost, yet there it can rest; fearing his power, adoring his wisdom, and trusting his goodness!

Here at last is firm footing! Almighty wisdom to contrive, almighty goodness to influence, and almighty power to execute, what is best on the whole! Under such a governor, virtue may safely trust all her concerns both now and for ever! What need man to know more for the present, but that such a being exists over all, and independent of all?

Yet though this be our main business, still it may neither be improper nor presumptuous to look forward, with an earnest longing, to that time when we shall see and known and love him more abundantly——

Oh for a glimpse of him my soul adores! &c.

But while I meditate on these glorious and rapturous subjects, I am carried beyond the usual length of a single essay. Yet—Oh! that I could meditate upon them for ever! Oh! that they were become the chief joy of all mankind, and that every reader could, for himself, say Amen!

POSTSCRIPT.

THE reader will easily see, that the HERMIT's labours terminate abruptly in his foregoing No. VIII. when he was just opening himself for their continuation, in subsequent numbers, to treat, as occasion might offer, " on the Being and Attributes " of God, and the most useful topics of true, practical, and " evangelical religion;" which God has been since pleased to spare him to handle more at large, and prepare for the public, in the volumes now in the press.

With the HERMIT's labours, the publication of the AMERICAN MAGAZINE, the vehicle of their conveyance, ceased also. The cause of this was some very arbitrary proceedings of the Assembly, or Legislature of Pennsylvania, of that day; which necessitated the author to undertake a voyage to Great-Britain, of which an account will be given, in a volume of his works, more immediately connected, than the present, with *civil* and *political* concerns.

His associates, therefore, in carrying on the MAGAZINE, (most of whom were among his ingenious young PUPILS, whose talents he wished to encourage and cultivate, both in sentiment and composition) declined the weight of continuing the work, in his absence, or without his aid and direction.

Some idea of the HERMIT's political principles, may be formed, from his No. III, above; containing " advice to the authors of the Magazine; not very acceptable to some of the little tyrants of that day; and which foreboded opposition, and destruction, if possible to the work.—But I forbear further remarks for the present.

A PHILOSOPHICAL MEDITATION,

AND

RELIGIOUS ADDRESS

TO THE

*SUPREME BEING.**

PREPARATORY ADDRESS.

O ETERNAL Source of Life, Light and Love; that permittest thy reasonable creatures to open their souls to Thy divine influence by Prayer! compose my thoughts, raise my affections, and grant that I may approach Thy awful Presence, with an humble sense of my own indigence, and with worthy

* This piece was one of the earliest of the author's compositions. It was written for the use of young Students in Philosophy, and published, in London, 1754, at the end of a book of Ethics, and on the plan of the same. The Ethics were written by the Rev. Dr. Samuel Johnson the Father, first President of the college of New-York.

Hence this Composition consists of the same parts with the treatise on Ethics itself, viz.

First, Speculative and Religious Truths relating to God, which make the Address and Acknowledgment of Him; and Truths relating to ourselves, which make the Confession.

Secondly, The Practical duties that result from these Truths, which are Moral, Divine and Social. Petitions for Grace to discharge these aright make the Petitory parts.

short-sighted creatures, it will at last unfold itself in a perfect consistent Whole, whose invariable object has all along been the greatest good of Thy whole Family; and thus will open a new scene to make them forever happy in the contemplation of such boundless Love and Perfection.

Thou hast portioned out Thy gifts and favours in various degrees among Thy creatures. To me* Thou hast given the noble Faculties of Reason and Understanding. "Thou hast made me but a little lower than the Angels, and crowned me with Glory, Honour and Immortality." Thou tookest me from the womb, and hast tenderly preserved and provided for me to this very moment. Thy unwearied patience has borne with all my failings; and Thy overflowing Love has even loaded me with undeserved favours and advantages.——

But what language can speak Thee as Thou art? Thy goodness towards me rises far above all expression, far above all thought. When I had strayed from Thee, and was sunk in ignorance, Thou Thyself vouchsafed to speak to me, rising up early and speaking. Thou didst also send Thy Servants the Prophets, rising up early and sending them. Last of all, Thou sentest the Son of Thy Bosom, with his holy Apostles, to save me from merited destruction; to restore my ruined nature; to instruct me in my duty, and guide me to endless rest. "How precious are Thy thoughts unto me, O my God! How great is the Sum of them! If I could count them, they are more in number than the sand on the Sea-shore!"

* Me, in the first person, is here put for the human species.

2. All this, O heavenly Father, I know Thou art; and all this I know Thou hast done for me!

2. Truths with respect to man.

But when I inquire, in the next place, what I myself am, and what I have done in return; alas! my conscience tells me, that I have not always considered and acknowledged Thee as being what Thou art. I have often counterworked Thy gracious purposes towards me, and sinned against Thy Holy and Equitable Laws. Forgetting my high preeminence and prerogative of Birth, I have often perversely abused, or ungratefully neglected the proper use, of those noble powers with which Thou hast crowned my nature. "My iniquities have taken hold of me so that I cannot look up. They are more in number than the hairs of my head; therefore my heart faileth me." Yet still, when I reflect on Thy paternal Love, my hope is in Thy mercy, through the Redeemer, "That Thou wilt hide Thy Face from my sins, and blot out all my transgressions."

In this sacred hope, I humbly prostrate myself before Thee, sincerely confessing my repeated trespasses, earnestly imploring Thy forgiveness of them, and stedfastly purposing, as far as in me lies, to amend my future conduct and life.

Look down then, O Thou First and Best of Beings! From eternal splendours and glories unutterable, look down with compassion on a sinful, but penitent Creature, humbled in the dust! For Thy dear Son Jesus Christ's sake, save me from the consequences of mine iniquities. Pardon what is past, and vouchsafe me the aid of Thy Holy Spirit to lead me through all future trials, in the steady exer-

cise of those virtues, Moral, Divine and Social, which in the course of my researches, assisted by Thy Spirit and Revealed Will, I have discovered to be my Duties, towards Myself, towards Thee, and towards my Fellow Creatures.

THE PRACTICAL PART OF CHRISTIAN PHILOSOPHY.

1. With regard to Myself, may I, for the future, practise the great virtue of Temperance, and preserve my body chaste, as the Temple of the Holy Ghost. May I discipline my Passions and regulate my Affections aright, that so I may never be subjected to inordinate desires and violent commotions of Soul; but pass my time in Tranquillity, Sobriety, Frugality, and Industry.

1. Petitions for the practice of private Moral Duties, respecting one's Self.

And may I always remember, that my care is to reach beyond my body to my better part. Hence, may I strive, above all things, to improve the Divine faculties of Reason and Understanding; employing them, according to Thy design, as the means of searching and knowing the Truth, and conducting myself towards my true Happiness. And whatever acquisitions of knowlege, I may through Thy Aid attain, may I never be puffed up; but refer all to Thee, and in all my researches be self-diffident, from a sense of the extreme scantiness of the highest human attainments.

Yet, O my God! while in the pursuit of true knowledge, I abstain from sinful pride, on the one hand; may I also, on the other, abstain from a narrow despondent undervaluing of those powers which

Thou hast given me, even in their present impaired state. For though they are not the highest in the Scale of Being, neither are they the lowest; but are, indeed, noble, when considered in their proper place, and with regard to their proper end. There is something grand and august even in the present fallen state of human nature, which speaks its Almighty Author; and those must grovel beneath their native destination, without exerting their strength, or aspiring at any thing that is generous, elevated or greatly good, who have not a just sense of this grandeur—May I have a just sense of it, and reverence my Nature! May I consider myself as Thy Image, and strive to act up to my dignity in the humble imitation of Thy Divine Perfections.

To dispose me to do this, may I look deeply into myself, and frequently employ my thoughts at home. May I attentively listen to the still voice of a well-informed conscience, which is Thy vicegerent within me. What it warns me not to do, may I ever sedulously fly from, however dear; and what it dictates to be done, may I ever resolutely achieve, however hard!

2. With regard to Thee, O my God! may I make it the chief aim of my life to discharge the Duties of Piety and grateful Praise. May I always acknowlege Thee to be, what Thou art, the Sovereign Object of all Love; for surely there is nothing that can satisfy the human Soul but Thee. When I stray from the Love of Thee, I find within myself a frightful Void, and Nothing of solid happiness to fill it up. All my

2. Petitions for the practice of the Divine Duties respecting God.

powers are dissipated with false hopes and false fears; nor can I support the lingering torment of society with myself. But when I return to Thee, sighing and thirsting after Thy Divine Fellowship, my Soul is abundantly satisfied, and filled with inborn Tranquillity and Joy in the Holy Ghost. Nothing can disturb its Peace, while it feels Thy Presence, exults in Thy Favour; and, in all things, quietly resigns to Thee, who art infinitely Wise to contrive, Good to incline Thee, and Powerful execute what is best for me in the whole——

O, then! may I always love and obey Thee, without the least murmuring or distrust; and consider whatever befals me now, as meant to discipline and prepare me for future happiness. May I bear every thing with Contentment, Fortitude and Equanimity; neither too much elated or dejected at any thing which this earthly scene can give or take away, since I am not qualified to judge of the tendency of things in the whole.

Give me a lively Faith in Thy promises, and save me from all irreligion and profanation of Thy Holy Name; for Thou art the All-seeing Governor and tremendous Judge of the world, and wilt not hold them guiltless who profane or neglect the awful reverence of Thy glorious attributes—May I never neglect it, and never forget the worship and grateful praises which are due to Thee, both in private and public; for I can never be without a prompter!

All Thy works, with unceasing voice, echo forth Thy wondrous praises. The splendid Sun, with the unnumbered orbs of heaven, through the pathless

Void, repeat their unwearied circuits; that, to the uttermost bounds of the Universe, they may proclaim Thee the Source of the Justest order and unabating harmony. This Earth rolls round the various seasons of the year, that, in all her changes and appearances, she may speak Thee the original of all beauty; and every other creature that lives thereon, (Man, foolish man, excepted), seems to rejoice in its state and be happy, that it may pronounce Thee the Parent of all wisdom and goodness!

Shall I then, who am favoured above them all, with reason and voice articulate, mar the grand Chorus? Shall I be the only peevish string in the tuneful instrument?—Oh no!—save me, Thou Sovereign Power! Thou Universal Good! save me from such a perverse ungrateful conduct. Let not Me, Me alone, who am here so highly endowed, wander as if deaf, blind and dumb, in the midst of Thy applauding works; but may I walk forth with the *morning* Sun, and under the *evening* Sky, while my feeling Soul attends, and my consenting Heart beats unison, to the voice of Nature; for the same is Thy voice, sounding aloud in the ears of the wise.

Thus may I go on my way through life, corresponding with the general harmony, and praising Thee for all things—Praising Thee for my reasonable being, for my preservation; and above all for the light of Thy Gospel, and my Redemption through Christ Jesus. This is that astonishing plan, by which Thou hast reconciled Justice with Mercy; and while all Superior Beings, inhabiting wide through nature, make every sphere vocal in praises

to Thee for this act of Love, let not me, for whom the wonderful work was wrought, be the only reasonable creature that is silent about it, and that perceives nothing grand or august in it. Sooner let me forget to breathe, than forget to extol Thee for it. May I mingle in frequent worship with the hosts of Heaven, and swell their universal Anthem, adoring its depth, adoring its sublimity, adoring its riches! Often may my raptured heart break forth to Thee in strains like these——

"Bless Jehovah, O my Soul, and all that is within "me bless His Holy Name! Bless Jehovah, O my "Soul, and forget not all His benefits, who forgives "all thine inquities, and heals all thine infirmities; "who redeems thy life from destruction, and crowns "thee with loving kindness and tender mercies.— "Forever bless Jehovah, O my Soul; His Name is "excellent in all the Earth; His glory is far above "the Heavens. He, only He, is worthy to be cele "brated with eternal praises!"

3. With regard to others, teach me an unbounded Love and Benignity of heart. Save me from that meanest of all vices, a selfish unfeeling Soul, coiled up within its own narrow orb. May I consider myself as related to that universal republic of being, whose common Parent Thou art; and, in a particular manner, feel for all my own species; *weeping* the lovely tear of sympathy with those that *weep;* and mingling the generous *joys* of congratulation with those that *joy!*

3. Petitions for the practice of the Social Duties respecting others.

May I consider each individual in this world as having his infirmities and wants; and let this dispose me tenderly to bear with all, and be ever ready to alleviate the burdens of my fellow-exiles, in our common journey to the land of promise. May it be ever present in my thoughts, how many, more deserving than me, mourn around in "deep retired distress," and drink the bitter draught of misery, while I abound and am glad; and may this consideration induce me to do good and communicate to the utmost of my power, lest in the day of final retribution they should be comforted, while I am doomed to sorrow in my turn.

But, when I have done all in my power to relieve others, let me not think that I have acquitted myself of all my duty towards them. May I also assist them with my advice, and intercede for them in my prayers, that thou wouldst grant them resignation and patience, till, (consistent with the just purposes of Thy moral government), Thou shalt be pleased to put an end to their troubles.

May it be the chief triumph of my Soul to see the world *holy* as well as *happy;* and especially to see the Society, to which I more immediately belong, a holy and happy one; established upon the everlasting foundations of Truth, Righteousness and Peace. For this cause, having first warmed my own heart with Thy Love, and satisfied myself of Thy eternal goodness, as I trust I have done, and that the impression thereof shall never wear away, may my benevolence prompt me to lead as many of my fellow creatures, as I can, to the same temper; striving to make

Thee more adored, and them more in love with one another. But may no misguided zeal, or difference of sentiment, induce me to the least breach of Charity, much less to the persecution of others; especially those who profess the same general Faith, and with whom I should live as with brethren, heirs of the same common Salvation.

In general, save me, O my God, from all Violence, Cruelty, Hard-heartedness, Slander, Covetousness, Deceit, Infidelity, Moroseness. Disobedience, and every unsocial disposition. May the sovereign Love of Justice, my Country, and Mankind, regulate all my Social Conduct, and inspire me with all noble sentiments and heroic virtues. Let me give every man his due, and do to him, as I wish to be done to by others. To my inferiors, let me be condescending, affable and kind; to my equals, respectful, mild and engaging; to my superiors, submissive, dutiful and obedient; to my enemies, forbearing, placable and forgiving; to my friends, affectionate, sincere and faithful; and, in a word, to all mankind, humane, just and amiably courteous, from that inward sweetness and benignity of Soul, which are the elder-born of Charity.

And now, my God! grant for Christ's sake, that I at least may spend my time in the faithful discharge of all these my duties, and whatever else may be so. And having thus done all the Good in my power, throughout the whole course of my continuance in this world; having endeavoured to improve my better part in all virtuous habits and useful knowlege in this life, to capacitate myself for happiness in the

next, may I calmly and decently take my departure from this present stage; nor let me, when I have endeavoured to act up to my character in every former scene, flag under the last.

Let me rather, O God! confront the king of terrors with Christian resolution, in the hopes of being placed with the Righteous at Thy Son's Right-hand, in that terrible Day, when He shall come in all His glory to judge the world; and in the hopes of returning with Him through the gates of the New Jerusalem, amidst the shouts and congratulations of all the hosts of heaven, with them to celebrate the praises of the Godhead in that endless state of unmixed Joy, which is to be the consummation of virtue and happiness!

That this may be my blessed state, I beg through the merits and mediation of the same Jesus Christ, who has taught me to aid my imperfect Petitions, by saying:——

Our Father, &c.

A GENERAL IDEA

OF THE

COLLEGE OF MIRANIA.

Quid Leges sine Moribus vanæ proficiunt.
HORACE.

PREFACE.

The following Idea of a Seminary of Learning, adapted to the circumstances of a young colony, was drawn up and published, at the desire of some gentlemen of New-York, who were appointed to receive proposals relative to the establishment of a College in that province; and as it contains a pretty exact representation of what the author is now endeavouring to *realize* in the Seminary over which he has the honour to preside in another colony, he thought that it might be no improper introduction to the subsequent account of that Seminary.

In a performance written in so early a period of life, and designedly offered as a plan for improvement, the reader will not look for perfection. In this edition, however, some redundancies are retrenched, and some faults corrected, into which, want of experience, hasty publication, and too easy assent, had drawn the author.

PROLOGUE

SUPPOSED TO HAVE BEEN SPOKEN AT THE OPENING OF THE COLLEGE OF MIRANIA.

IT comes! it comes! the *promis'd* æra comes!
Now Gospel Truth shall dissipate the glooms
Of Pagan Error—and, with cheerful ray
O'er long benighted realms shed heavenly day.
Hark! the glad Muses strike the warbling string,
And in melodious accents, thus they sing—
" Woods, Brooks, Gales, Fountains, long unknown to Fame,
At length, as conscious of your future claim,
Prepare to nurse the *philosophic thought*,
To prompt the *serious* or the *sportive* note!
Prepare, ye *Woods*, to yield the Sage your shade,
And wave ambrosial verdures o'er his head!
Ye *Brooks* prepare to swell the Poet's strain,
Or gently murmur back his am'rous pain!
Haste, O ye *Gales*, your spicy sweets impart,
In music breathe them to the exulting heart!
Ye *Fountains*, haste the inspiring wave to roll,
And bid *Castalian* draughts refresh the soul!"

'Tis done—woods, brooks, gales, fountains, all obey;
And say, with general voice, or seem to say—
" Hail Heaven-descended, holy Science hail!
Thrice welcome to these shores; here ever dwell
With shade and silence, far from dire alarms,
The trumpet's horrid clang and din of arms:
To thee we offer every softer seat,
Each sunny lawn and sylvan sweet retreat,
Each flower verg'd stream, each amber-dropping grove,
Each vale of pleasure and each bower of love,

Where youthful nature with stupendous scenes,
Lifts all the powers, and all the frame serenes—
Oh! then, here fix—earth, water, air invite,
And bid a new Britannia spring to light.

Smit deep, I antedate the golden days,
And strive to paint them in sublimer lays.
Behold! on periods, periods brightening rise,
On worthies, worthies croud before mine eyes!
See other Bacons, Newtons, Lockes appear,
And to the skies their laureat honours rear!
Amidst undying greens they lie inspir'd,
On mossy beds, by heavenly visions fir'd;
Aloft they soar on Contemplation's wing
O'er worlds and worlds, and reach th' eternal King!
Awak'd by other suns, and kindling strong
With purest ardour for celestial song,
Hark! other Homers, Virgils touch the string,
And other Popes and Miltons, joyous, sing;
Find other Twit'nams in each bowery wood,
And other Tibers in each sylvan flood!

Lo! the wild Indian, soften'd by their song,
Emerging from his arbours, bounds along
The green Savannah, patient of the lore
Of dove-ey'd Wisdom, and is rude no more.
Hark! even his babes Messiah's praise proclaim,
And fondly learn to lisp Jehovah's name!

Oh! Science! onward thus thy reign extend
O'er realms yet unexplor'd till time shall end;
Till death-like ignorance forsake the ball,
And life endearing knowledge cover all;
Till wounded slavery seek her native hell,
With kindred fiends eternally to dwell!
Not trackless deserts shall thy progress stay,
Rocks, mountains, floods, before thee shall give way;

Sequester'd vales at thy approach shall sing,
And with the sound of happy labour ring;
Where wolves now howl shall polish'd villas rise,
And towery cities grow into the skies!
" Earth's farthest ends our glory shall behold,
And the new world launch forth to meet the old."

A GENERAL IDEA

OF THE

COLLEGE OF MIRANIA.

TO THE TRUSTEES BY LAW APPOINTED, FOR RECEIVING PROPOSALS, RELATING TO THE ESTABLISHMENT OF A COLLEGE IN NEW-YORK.

GENTLEMEN,

TO every one that has the interest and reputation of this province at heart, particularly to you, it must give a very sensible satisfaction to find, at length, the general attention drawn towards the establishing a public seminary in it, under the patronage of the government, for the institution of youth in the liberal arts and sciences.

The day appointed for the meeting of the general assembly now draws near; when, in consequence of a vote of last sessions, this important affair will be the subject of their deliberations. And, as the plan or idea of the whole institution ought, first of all, to be fixed, that every step they take may uniformly tend to the execution of the same, I thought it my duty to contribute my best endeavours to this end, as well on account of what I owe to the public, as to satisfy the expectations of some gentlemen who have, at all times, a right to command me.

While I was ruminating on the constitutions of several colleges, which I had either personally visited,

or read of, without being able to fix on any, which I could wholly recommend as a model for us at present, I chanced to fall into the company of a valuable young gentleman, named Evander, who is a person of some distinction, of the province of Mirania. After some conversation on learned topics, he was led to give me an account of a seminary established about twelve years ago in that province, which I thought admirably well suited to our circumstances, and therefore I have offered it to your consideration and improvement.

Mirania, gentlemen, is one of the provinces of the New World, first settled by our countrymen, the English, about a century ago. In what degree of latitude it lies is of no importance. I am not to write its history, but only to give a general account of its college, and the method of education practised in it; which, as nearly as I can remember, I shall do in Evander's own words, being sensible that every deviation from them would be a defect. After a modest apology, with which I shall not trouble you, he began as follows:—

EVANDER'S ACCOUNT OF THE COLLEGE OF MIRANIA.

IT had been the peculiar happiness of my countrymen, ever since their first settlement, to enjoy an uninterrupted tranquillity; at peace with their neighbours, unrivalled in their trade, and blest in the administration of a succession of mild and just governors, who had the real interest of the province at heart. These favourable circumstances had, from

time to time, besides constant supplies from the mother-country, invited over vast numbers of foreigners, who, quitting their native land, sought a calm retreat in Mirania; where, under the protection of wise and equal laws, they might enjoy the rights of conscience, and the fruits of their own labour.

Thus, about twelve years ago, the Miranians saw themselves a mighty and flourishing people, in possession of an extensive country, capable of producing all the necessaries and many of the superfluities of life. They reflected that the only method of making these natural advantages of lasting use to themselves and posterity, the only infallible source of tranquillity, happiness and glory, was to contrive and execute a proper scheme for forming a succession of sober, virtuous, industrious citizens, and checking the course of growing luxury. They were convinced that, without a previous good education, the best laws are little better than *verba minantia*, and would often be infringed by powerful villainy; that the magistrate can at best but frighten vice into a corner, and that it is education alone which can mend and rectify the heart.

They saw also, that, among the foreigners, who were as numerous as the English themselves, many distinctions were forming upon their different customs, languages and extractions, which, by creating separate interests, might, in the issue, prove fatal to government. They wisely judged, therefore, that nothing could so much contribute to make such a mixture of people coalesce and unite in one common

interest, as the common education of all the youth at the same public schools under the eye of the civil authority. By these means, said they, indissoluble connections and friendships will be formed, prejudices worn off, and the youth will in time, either forget their extraction, or, from a more liberal education, and manly turn of thought, learn to contemn those idle distinctions that arise among the vulgar, because their fathers first spoke a different language, or drew air in a different clime.

With these views the Miranians applied themselves to project a plan of education; every person of genius, learning, and experience, offering his impartial thoughts on this subject, whether in a private or public capacity; as being sensible that an undertaking of such lasting consequence demanded the united councils, the heads and hearts, of a whole country.

The object they kept always in sight, was the easiest, simplest, and most natural method of forming youth to the knowledge and exercise of private and public virtue; and therefore they did not scruple to reject some things commonly taught at colleges, to add others, and shorten or invert the order of others, as best suited their circumstances. They often had this sentence in their mouth, which I think, in other words, I have read in Tillotson, that the knowledge of what tends neither directly nor indirectly to make better men, and better citizens, is but a knowledge of trifles. It is not learning, but a specious and ingenious sort of idleness.

We must not then, said they, bewilder ourselves in the search of truth, in the vast tomes of ancient

schoolmen; nor in the more refined speculations of modern metaphysicians, nor yet in the polemic writings of subtle casuists. Life would be far too short to attain any proficiency in all the disputes and researches of this kind, which have so long puzzled the learned world, and are still as much undecided as at first. Almighty God seems to have set the knowledge of many things beyond our present reach, on purpose to confound our pride, and whisper to us continually the degeneracy and imperfection of our nature; and when we consider such things in this light, we make the only wise use of them. For suppose we could live long enough to obtain the exactest proficiency in all these points, what would it contribute to the main design of making better men and better citizens? Why, just nothing at all! We ought then, continued they, rejecting things superfluous and hypothetical, to mount directly up to fundamental principles, and endeavour to ascertain the relations in which we stand, that we may sustain, with dignity, the rank assigned us among intellectual natures, and move in concert, with the rest of the creation, in accomplishing the great end of all things.

To satisfy ourselves of this, Quid sumus, et quidnam victuri gignimur, requires no such depth of understanding, no such subtle reasonings and tedious researches, as some would persuade us. For, besides his revealed will, God has given intimations of his will to us, by appealing to our senses in the constitution of our nature, and the constitution and harmony of the material universe. We have only to

reason by analogy, and correct our reasonings by these holy oracles. Then the least attention will convince us, that what God chiefly expects of us here, is to love him, and all his creatures for his sake; to view, through the medium of benevolence and charity, those inconsiderable differences, which, in a state of imperfection, must subsist among free agents, and which God himself, perhaps, views with pleasure; to do always the greatest good in our power whether to ourselves or fellow-creatures, of whatever country, sect, or denomination they may be; to act a just and honest part in our social capacity; and, lastly, as much as possible, to repair the ruins of our nature, by improving and enlarging our faculties, and confirming ourselves in habits of virtue, that thus we may, in some sort, be qualified to be replaced in our original high rank, to which, through the Redeemer's merit, we may yet aspire to rise, and be advanced from stage to stage of perfection and bliss, through all the endless periods of our being.

To say, or even think, our present span is too short for these purposes, is to charge the most High with injustice in the constitution of things. We have, in reality, not only time enough to obey the dictates of reason and religion, by learning and discharging the duties we owe to God and man, but sufficient left for recreation, and innocent amusement; unless we will make life too short by creating business for ourselves, which no way concerns us, and turning our attention to subjects which, after all our searches and researches, will make us neither wiser nor better than when we first set out.

Hence it appears, continued they, of what lasting importance it is, to accustom youth early to distinguish the true from the false, by directing their studies to such things as come more immediately home to their business and bosoms. Were men as generally agreed what these things are, as they soon would be, if passion and prejudice were laid aside, then indeed the business of education would be short, easy and pleasant; and the Miranians would have found no difficulty in fixing on a proper and unexceptionable plan for this purpose. But they saw, with concern, that while there were human infirmities, and different opinions to struggle with, the best scheme they could concert, would not be alike acceptable to all, and would be liable to many exceptions and misconstructions. No matter: that did not deter them from their duty. They had the noble resolution to follow the unbiassed dictates of their own good sense, conscious that, though they could not project an unexceptionable, far less a perfect plan, they should acquit themselves to God, and the uncorrupted judgment of posterity, by rendering it as perfect as they could, and delivering it down in a condition of being improved as often as circumstances might alter, and experience discover defects in it.

But it would be needless to trouble you with all the difficulties and toils they encountered, before they brought the scheme to the point of perfection aimed at. I shall therefore give you an account of the whole, as it now stands; in which you will not expect that I should be very particular, as a full

detail of every thing worth notice in such an institution, would furnish matter for a volume.

With regard to learning, the Mirranians divide the whole body of people into two grand classes. The first consists of those designed for the learned professions; by which they understand divinity, law, physic, and the chief offices of the state. The second class consists of those designed for the mechanic professions, and all the remaining people of the country.

Such a division is absolutely necessary; for, if the shortest way of forming youth to act in their proper spheres, as good men and good citizens, ought always to be the object of education, these two classes should be educated on a very different plan. The knowledge of the learned languages, as the means of acquiring other useful knowledge, is indispensably necessary to the first class. To the second, the time thus spent might be otherwise employed, as they never have occasion to make use of those languages. A less extensive acquaintance with the sciences, except arithmetic and mathematics, will also serve their purpose.

Any scheme, then, that either proposes to teach both these grand classes after the same manner, or is wholly calculated for one of them, without regarding the other, must be very defective. And yet so it is, that public seminaries are almost universally calculated for the first class; while a collegiate school for the instruction of the latter is rarely to be met with. This class of people, by far the most numerous, and also the hands and strength of every go-

vernment, are overlooked, and have nothing but this alternative left them, either to be satisfied with what small portion of the arts and sciences they can gleam at private schools, or to go through a course of learning at colleges, for which they have neither time nor use.

These considerations gave rise to what is called the Mechanic's School, or Academy, in this seminary, which is no other way connected with what is called the College, (by way of distinction) than by being under the inspection of the same trustees, and the government of the same body of masters. Most of the branches of science, taught in the college, are taught in this school; but then they are taught without languages, and in a more compendious manner, as the circumstances and business of the common class of people require. This school is so much like the English school and academy in * Philadelphia, that a particular account of it is here needless.

Nine years are sufficient to complete the mechanic's education in this school; proportionable to which are nine forms or classes. In the three lowest, English is taught grammatically, and as a language, with writing. In the six higher classes, English and writing are continued, at the same time that accompts, mathematics, oratory, chronology, history, the most plain and useful parts of natural and mechanic philosophy, are taught; to which is added, something of husbandry and chymistry, which, as improved of late, they esteem a very useful branch of instruction.

* First sketched out by the ingenious Dr. Franklin of that place.

Thus, at about fifteen years of age, the mechanic's education is finished; and he comes out well qualified to make a good figure in every profession, wherein languages are not required. The Miranians value themselves highly on the institution of this school; and often tell strangers, that, as a trading people, it is of as great importance to them, as the college for breeding men for the learned professions; of which I proceed now to speak. But, preparatory thereto, I must give some account of

THE LATIN SCHOOL.

This school is divided into five great forms, or classes, corresponding to the five years the youth continue in it; which, in a general way, is found to be long enough. Such of the youth as are intended for the learned professions, are moved into this school from the third form of the academy, or the English school mentioned above, provided they be nine years of age, can write tolerably, and can read and articulate the English tongue. The first four years are wholly given to the Latin tongue, and improving the youth in English and writing at leisure hours. The fifth year, the highest class divides the day between Latin and Greek; proceeding through the Greek declensions and conjugations, St. Luke's gospel, Lucian's dialogues, &c. Thus, at fourteen years of age, well versed in the Latin tongue, with some foundation in the Greek, the youth are entered into

THE FIRST CLASS OF THE COLLEGE.

This is called the Greek Class; in which, as in every other class, the youth remain one year. In the forenoon they read Theocritus' Idyllia, with some select pieces of Hesiod, Homer and Xenophon. In the afternoon they learn arithmetic, vulgar and decimal; merchant's accounts, some parts of algebra, and some of the first books of Euclid.

THE SECOND CLASS.

The next year is spent in this class; the master of which is styled Professor of Mathematics. He carries the youth forward in algebra, teaches the remainder of the first six books of Euclid, together with the eleventh and twelfth, and also the elements of geometry, astronomy, chronology, navigation, and other most useful branches of the mathematics. So much of logic and metaphysics as is useful, is joined with mathematics; but a small space of time serves for these studies, logic in particular, as commonly understood, being in some disrepute among them. They, therefore, bend their chief attention this year, to the more advantageous study of mathematics, which, by the bye, they esteem the best system of logic that can be given to youth. The evolution of mathematical truths, through a chain of propositions, contributes more, in one year, say they, to expand the faculties of the mind, and accustom it, by a just attention to intricate subjects, to reason closely and

in train, than a life spent in the usual school-logic. At proper seasons, when the weather permits, this class is exercised in practical geometry; in surveying lands and waters; and in plotting and ornamenting the maps of such surveys. There is a weekly exercise for their further improvement in Greek and Latin.

THE THIRD CLASS.

The master of this class is called Professor of Philosophy. The day is divided between the studies of ethics and physics. Under the latter, the Miranians comprehend natural history, with mechanic and experimental philosophy; for the illustration of which, they are provided with a complete apparatus. With regard to ethics, they seem to think that a full, yet compendious system, calculated by some sound philosopher, for youth at colleges, is a book still wanted. They own that the English excel in detached pieces on all moral subjects; but these, say they, are only the—*disjecta membra ethices;* no one author having handled the subject of ethics, in all its ramifications, with an immediate view to the use of youth.

In this class, at present, they read the philosophic books of Plato and Cicero, in their originals, with Locke, Hutcheson, Puffendorff, &c. the professor taking care to guard the youth against every thing in which any of these authors are singular. But they have another method of improving the youth in ethical knowledge, upon with they lay great stress, and that

is by historical facts; of which I shall afterwards speak. The private reading of various ethical writers is also recommended for the greater improvement of the youth in the studies of this class; the professor, from time to time, satisfying himself, by proper questions, what advantage they reap from such reading. I do not mention Keil, Gravesand, Newton's Principia, &c. because classical books are supposed in the study of natural philosophy.

THE FOURTH CLASS.

The master of this class is styled Professor of Rhetoric and Poetry. As it is in this and the following class, continued Evander, that my countrymen bring all that has been before taught, home to the business of life, and are more singular in their method; I must beg to be something more particular in the account of it. A great stock of learning, without knowing how to make it useful in the conduct of life, is of little significancy. You may observe that what has chiefly been aimed at, in the foregoing classes, is to teach youth to think well, that is, closely and justly. When this is attained, it is a noble basis, but would, however, be useless without its superstructure; without teaching them to call forth and avail themselves of their thoughts, in writing, speaking, acting and living well. To make youth masters of the first two, viz. writing and speaking well, nothing contributes so much, as being capable to relish what has been well written or spoken by others. Hence,

the proper studies of this class, are rhetoric and poetry; from which arise criticism and composition.

I shall speak first of rhetoric, as it is the first study. The professor begins with giving the students a general notion of the precepts and different kinds of rhetoric. He then proceeds to make them read Tully's oration for Milo, leisurely, in its original; applying, as they go along, the precepts of oratory; and making them apprehend its plan, series, delicacy of address; the strength and disposition of the proofs; the justness of the tropes and figures; the beauty of the imagery and painting; the harmony and fulness of the periods; the pomp and purity of the diction; and, in fine, that grandeur of thought, that astonishing sublime, that torrent of eloquence, which, moving, warming, seizing the soul, sweeps all irresistably down before it. After this, Demosthenes' harrangue for Ctesiphon, which Tully (I think) calls the model of perfect eloquence, is read in the original, and explained in the same manner.

These two celebrated orations, thus explained and apprehended, are judged sufficient to give youth a right idea of oratory, and fix its precepts in their mind, which is not to be done so much by reading many orations as by studying a few thoroughly; and therefore, only three more orations, one in Greek, one in Latin, and one in English, are read in the school through the whole year. These are successively handled thus. In the evening the professor prescribes a certain portion of the oration, and appoints the students to write out their observations upon its conformity to the laws of rhetoric; the plan, thoughts, &c.

by way of criticism. This they bring with them next day, when the part prescribed is read over, and this criticism of theirs examined and corrected. A new portion, as before, is prescribed against next meeting, till, in this manner, they have finished the whole three orations.

In the same manner is poetry studied, which is, indeed, rather the same than a different study; poetry being nothing else but the eldest daughter of eloquence. The arrangement of the fable in the one corresponds to the plan and series of the other. Tropes and figures they have in common; and where, in the peculiarity of her dress, and the more frequent use of imagery, &c. poetry affects to differ, the youth are not unacquainted with it; as they have been made to observe it in reading the classic-poets. The rules, together with the nature and design of the several kinds of poetry, are, in the first place, explained; after which, as in the study of rhetoric, the youth privately write a piece of criticism upon each, beginning with the lesser kinds, as the ode, elegy and satire, proceeding to the drama, pastoral and epopæa. All these criticisms are carefully revised and corrected by the professor, which is all the public business of the class. The reading of Aristotle, and the best French and English critics, is allowed, and even recommended, to assist and direct the judgment of youth in this exercise.

Here I interrupted Evander, by telling him, that I thought this study alone, might require half the year. No, replied he. They do not spend above two months in the study of all the kinds of poetry. This

is owing chiefly to the placing the study of poetry after philosophy and rhetoric, which makes it exceeding easy. It is also partly owing to the age of the youth, they being now, at least, in their 18th year, and capable of greater application; partly to the delight they take in the study, and partly to their having read most of the different kinds of poems as classic exercises, which renders the review of them pleasant, in order to apply the rules of criticism. About a fortnight is enough for all the inferior species. The same space of time serves for the drama and pastoral, and, lastly, about a month for the epic poem.

The remainder of the year, which is about six months, is spent in composing and delivering orations; and it is no wonder that this exercise is attended with great success, when deferred to this its proper season. Philosophy, rhetoric, and poetry, being sufficiently tasted and admired; the youth cannot but be animated, in their compositions, to imitate those bright models that gave them so much pleasure in the reading. The study of poetry, in particular, elevates their thoughts, warms their imagination, leads them to give lively descriptions, inspires them with strength, variety, copiousness, and harmony of style, and diffuses a delicacy over every thing they compose.

In this exercise of composition, they begin first with smaller essays on proper subjects; thence proceed to frame orations according to the precepts, and on the models, of perfect eloquence. These the professor corrects, and carefully points out where the subject would have required more conciseness; where more copiousness; where the figurative style, and

graces of speech; where the plain and simple; where they ought to have risen; where fallen; where they have given conceit instead of wit; the forced and far-fetched, instead of the easy and natural; bombast and swelling, instead of the sublime and florid. Thus to correct one oration, and to hear another (that has been corrected before) delivered with proper grace and action, is all the business of the class at one meeting or diet. Of this the youth have their turns, so that when the class consists of twenty boys, each of them composes and delivers an oration once in* ten days. And as they must thus all be present at the correcting and delivering two orations each day, they profit as much by the faults or beauties found in the compositions of their school-fellows, as by their own.

In correcting the compositions of youth, however, the professor is sensible, that great judgment and art are required. Always remembering that they are youth, he is greatly careful not to discourage them by too much severity. If ever he seems displeased at any thing, it is when he discovers stiffness, affectation, and signs of coldness and sterility in their pieces; while, on the other hand, redundancy of thought, and sprightly sallies of imagination, share his distinguished indulgence. These he calls the blooming shoots of genius; and, though exuberant, thinks they are no more to be lopped off at an

* When we allow but ten days to compose an oration, besides attending the duties of the class, we must suppose their pieces short.

improper season, or in an unskilful manner, than to the luxuriant growth of a thriving young tree. It is dangerous for any hand, but that of time, to reduce them wholly within their proper bounds.

I am persuaded, continued Evander, that you will think it no objection against the study of rhetoric, that it has often been prostituted to the vilest purposes. What is there that may not be abused by bad men? But, in the possession of a good man, eloquence is the most glorious gift of nature. It makes him the sanctuary of the unfortunate, the protector of the weak, the support and praise of the good, and the eternal terror and controul of the bad. In a word, we must often address the passions, in order to reach the heart.

It must be observed, however, that the Miranians do not propose to make orators and poets of all their youth, by these studies. They are sensible, that both the orator and poet must be born, not made. But, say they, those to whom nature has given a genius for composition, either in poetry or prose, will be thus put in the method of improving that genius to the best advantage; and those who have no such genius, will, however, be enabled, by these studies, to write elegantly, or at least correctly, in the epistolary way, and on the common and most important concerns in life.

Unless the taste is thus formed, and youth taught to be sound critics on the beauties of those celebrated pieces that have challenged the admiration of all mankind and stood the test of time; what is the

amount of their learning? Nay, without this* taste, or relish for the pleasures of imagination; how joyless in many instances is life itself? Nature has given the rudiments of it to every man. But if we compare the man who has perfectly cultivated it, with him who has not, they seem almost of a different species. To the latter are entirely lost, the gay, the tender, the easy, the natural, the sublime, the marvellous, and all the nameless graces of a finished piece! Should solitude, should want of business, or misfortunes of any kind, force such a man to seek relief from books, alas! he finds them "but formal dulness, tedious friends!" He may read; but he will be as unconscious of the masterly and delicate strokes of what he reads, as the mountain is of the ore lodged in its caverned side. A stupid sort of admiration is the highest pleasure he is capable of receiving; while,

* In support of Evander's sentiments in this paragraph, suffer me to quote the following beautiful verses from Dr. Armstrong's Epistle on Benevolence:

"'Tis chiefly taste, or blunt, or gross or fine,
Makes life insipid, bestial, or divine.
Better be born with taste to little rent,
Than the dull monarch of a continent.—
Without fine nerves, and bosom justly warm'd,
An eye, an ear, a fancy to be charm'd;
In vain, majestic Wren expands the dome;
Blank as pale Stucco, Rubens lines the room;
Lost are the raptures of bold Handel's strain;
Great Tully storms, sweet Virgil sings in vain.
The beauteous forms of nature are effac'd;
Tempe's soft charms, the raging wat'ry waste,
Each greatly-wild, each sweet romantic scene,
Unheeded rises, and almost unseen.
Yet these are joys with some of better clay,
To soothe the toils of life's embarrass'd way."

on the contrary, the man who has been taught to take the full gust of generous pleasures arising from the contemplation of beauty, order, harmony, design, symmetry of parts, and conformity to truth and nature, finds, within himself, an inexhaustible fund of the most noble and rational amusement. No moment of time, I speak it feelingly, said Evander, no moment of time needs hang heavy on his hands. No situation, no circumstances,* either at home or abroad, neither in youth nor old age, in prosperity or adversity, but can be rendered more agreeable, while he can taste the intellectual joys of his darling studies.

Suppose, then, that youth should reap no other advantage from the studies of this class, but the power of filling up those vacant hours to advantage, which those, who want such a taste, usually spend in trifling visits, cards, hunting, drinking-matches, and other hurtful pleasures; we have reason to think a few months properly spent in forming this taste a very essential part of education. But further, the Miranians say, that this taste for polite letters, not only teaches us to write well, and renders life comfortable to ourselves, but also contributes highly to the cement of society, and the tranquillity of the state. They do not hesitate to affirm, that they think it almost impossible for a man, that has a taste for the imitative arts, and can feel the noble charms of rhetoric, poetry, painting, music, sculpture, &c. to be

* Hæc studia adolescentiam alunt, senectutem oblectant; secundas res ornant, adversis perfugium et solatium prebent: Delectant domi, non impediunt foris; pernoctant nobiscum, peregrinantur, rusticantur.

a boisterous subject, an undutiful son, a rough husband, an unnatural parent, a cruel master, a treacherous friend, or an unruly and turbulent man. These studies enlarge the mind, refine and exalt the understanding, improve the temper, soften the manners, serene the passions, cherish reflection, and lead on that charming pensiveness of soul and philosophic melancholy, which, most of all, dispose us to love, friendship, and every tender emotion. But I will conclude this article, with which, as it treated on my favourite studies, I have perhaps tired you.

THE FIFTH, OR HIGHEST CLASS.

The principal of the college, whose name is Aratus, instructs this class in the study of agriculture and history. The knowledge of physics, acquired in the third class, contributes greatly to make the study of agriculture easy at this time. In some previous lectures Aratus resumes this subject; and, particularly, gives the youth a good knowledge of the animal structure and anatomy, which is not only of great use to teach them the proper care of their own health and bodies, but highly necessary by way of analogy to explain the economy and mechanism of plants, the structure of their vessels, their generation, manner of life and accretion, perspiration, circulation of sap, &c. After this he examines, with the youth, the mineral strata of the earth; inquires into the nature of those saline and aqueous juices that constitute the nutritious matter or food of vegetables; and of those other fossils, which, being either heteroge-

neous to the vegetable substance, or too gross to enter the roots of plants. serve, however, to soften and separate the concreted parts of the earth, and prepare it for vegetation. The whole is illustrated by a course of chymical and statistical experiments.

The theory of vegetation once explained, and tolerably understood, what remains in the study of husbandry is not very difficult. For, after obtaining a good insight into the vegetable economy, the quality of soils, &c. by the analysis of plants and fossils, as above, the youth may be enabled to judge what effect every manure will have on every soil; what is the proper manner of preparing the ground for the seed; and what seed or plant should be assigned each natural earth; in which chiefly consists the husbandman's art. After this foundation is laid, they proceed to read Varro, Columella, Tull, Bradley, &c. assigning, as they go along, the rationale, for the natural phenomena and rules of tillage, recorded in these authors, upon the principles and philosophy of modern naturalists.

One part of the day is given, through the year, to the study of agriculture, as laid down above. The remainder is assigned to the study of history; by which, it is plain, I do not mean the reading of history to satisfy the curiosity for a moment, with the knowledge of single and irrelative facts; which, it must be owned, is all that youth generally profit by history, at the age, and according to the method, it is commonly handled. In the course of the abovementioned studies, and from their private reading for amusement, the Miranian youth, I need not tell

you, must, by this time, have obtained a pretty full knowledge of the principal events that happened in the world before they were born. The business of this class is of a far more noble and extensive nature than this. It is to review those events in the calm light of philosophy, when related in their full extent, attended with a deduction of their immediate and remote causes and consequences, in order to make them a lesson of ethics and politics, and an useful rule of conduct and manners through life.

It is dangerous to send raw and unpractised virtue abroad into a world, where right and wrong are too often confounded; and nothing can obviate this danger, but the giving youth a previous acquaintance with the world, and making them behold virtue and vice, with all their consequences, painted in genuine colours by the historian. Numerous are the evils that arise in society when youth are sent into it, especially in any high station, without this knowledge. In such case, neither logics, mathematics, physics, rhetoric, nor all the branches of speculative knowledge they are capable of attaining, can direct their conduct, nor prevent their falling a prey to designing men. These sciences, however, if we do not stop at them, are highly useful, and render the studies of this class pleasant and profitable. As the study of agriculture was made easy, by a previous knowledge in natural philosophy; so is the previous knowledge of the fundamental principles of ethics, a fine introduction to the philosophical study of history. This subject Aratus resumes before entering upon history. He considers man, in the solitary state of nature, sur-

rounded with wants and dangers, and nothing secure to any of the species, but what can either be acquired or maintained by force. From thence he takes occasion to shew the necessity mankind lay under of entering into society, and voluntarily resigning some share of their natural freedom and property, to secure the rest. Then he explains the different forms of government, with the advantages and inconveniencies in the administration of each.

This being premised, the youth enter upon the study of the Grecian history in the following manner. Aratus prescribes a portion of it, which, against next day, they must read in their chambers, and abridge the substance of it into writing, about twice or thrice as large as a copious argument of any chapter. This fixes the facts deeply into their minds, teaches them, moreover, to express themselves in a short and nervous manner, as occasion may require it; and when the whole is finished, serves as a recapitulation of the history, to which they may always have recourse through life, and bring the facts fresh into their memory. These summaries are revised in the class by the principal, who is careful to make them apprehend the blameable and praise-worthy, in the constitution of the several states; and, in the familiar way of dialogue, to make them give their opinion upon the facts mentioned, the manners and customs of the people, &c. drawing proper moral inferences from the whole. In this manner a portion is abridged, and descanted upon, every day, till they have gone over the history of the flourishing ages of Greece; which they perform in about the space of a month. The history of

Rome (Mr. Hooke's judicious collection of it) is studied, in the next place, down to the days of Augustus. This requires about two months more.

All between this period and the beginning of the sixteenth century is passed over, the remainder of the year being spent in the study of modern history; from some good introduction to which, they first take a general view of the principal states and kingdoms in Europe, that now divide that power among them, upon which depends the whole system of police operating at present. After that, they descend to study the history of England, from the beginning of the said century, in the same manner that they had before studied the history of Greece and Rome; the Principal taking care, as they go along, to note the rise, interests, dependencies, and constitutions of the several nations and states, whose histories are interwoven with that of England. They conclude the whole, with a view of our colonies in this hemisphere; their state, produce, interests, government, &c; taking some notice as they go along, of the French and Spanish settlements that we are chiefly concerned with in trade. Every Sunday night, about an hour is spent in the study of the bible history.

Though this is but a small part of the history of mankind, yet it is as much as can conveniently be brought, and much more than generally is brought, into a scheme of public education. The youth are thus sent into the world well acquainted with the history of those nations they are likely to be most concerned with in life; and also with the history of Greece and Rome, which may be justly called the

history of heroism, virtue and patriotism. This is enough to prepare them for society, and put them in a method of studying the history of any other nations they think proper, in a philosophical manner, whenever their inclination and leisure shall prompt them to it.

This, continued Evander, is a ſketch of the studies of the several classes; which I could with pleasure, in this account, pursue through all their different ramifications. But as this is inconsistent with my designed brevity, I have only mentioned the general heads of science, wholly neglecting such branches as are either included in, or necessary to, the knowledge of those I have mentioned.

In the second class, you will observe I have said nothing of plain trigonometry, because it is supposed in the study of geometry. Neither have I mentioned perspective, because connected with the beautiful science of optics; nor even optics themselves, nor spherical trigonometry, as they are all supposed in the general study of astronomy. In like manner, I have not mentioned dialing, because after being taught astronomy, and the use of the globes, the whole theory of dialing is learned in a few hours; and thus of all the other classes, which I take notice of expressly, that you may not judge the studies of any one class disproportioned to the rest, without taking into the account all their branches, præcognita, and the like.

Here I told Evander, that I was fully satisfied that the studies of the classes were very well proportioned, as they become still more extensive the farther the

youth advance in years; but that I thought the studies of every class were more than they could probably become sufficiently acquainted with in the time allotted to them.

He replied, that if the Miranian youth did not attend the duties of the college longer than the ordinary terms, my observation would be just. But vacations and holy-days in this college do not exceed two months. Besides, continued he, my countrymen do not propose any thing more than to give the youth a general knowledge of these studies. This is all that can be done at college. For as bent of genius will not carry all the youth of a class the same lengths in every study; that scheme of education is sufficiently perfect, by which all the students may become ordinary proficients in all the studies; and are put in a method of excelling in those particular branches to which nature has given them a genius. The * age of the youth contributes highly to aid the execution of such a scheme; and I can assure you, from experience, that by attending even eight or nine months in the year, all that is narrated above, may be done by youth of ordinary genius without making it any burden to them.

You will, no doubt, take notice that the number of masters are fewer than ordinary by this scheme; and the economy different from that of most colleges, which have a distinct professor for every branch of science; as a professor of anatomy, botany, chy-

* They must be at least in their 14th year when entered into these classes, and in their 19th when they leave them, as may be gathered from what is said above.

mistry, civil law, &c. so that the students must attend a great many different masters and studies at different hours. But though my countrymen could afford salaries for such a number of professors, they do not seem disposed to this method; for they think it a great disadvantage to youth to be concerned with too many masters and studies at the same time. They judge it a much better method, that such branches of science as are related to one another, should be wholly finished under one and the same master, before the youth proceed farther; and that the whole studies or branch of sciences, should be ranged in their natural order; that those of each lower class may be an introduction to the class above it, and the youth thus raised by a chain of easy steps to the summit of their education. Hence a professor serves, by the above scheme, for all the branches of knowledge that can be acquired in one year; which makes the number of classes and masters equal to the number of years, and renders the whole plan simple and regular.

That the studies laid down for the five foregoing classes, are ranged in their natural order, will best appear to those who are best acquainted with the nature and object of them. With regard to the three lower classes, there can be no objection of this kind, as mathematics go before philosophy in every seminary; and are so necessary to it, that the best writers who advise the study of mathematics, suppose we should propose no other advantage by them than to strengthen the reasoning faculty, and prepare the mind for the study of philosophy, by accustoming it to think

closely, and to call forth those thoughts in a clear and regular manner.

That rhetoric, criticism and composition, should be placed after philosophy, seems decided also by the authority of the greatest orators and poets. *Scribendi recte, sapere est & principium & fons*, says Horace; and Tully blames the orators of his time for neglecting the study of philosophy and polite literature. *Nemo videretur exquisitius quam vulgus hominum studuisse literis, quibus fons perfectæ eloquentiæ continetur; nemo qui philosophiam complexus esset, matrem omnium bene factorum, beneque dictorum.* Quintilian is every way of the same opinion. And Pliny advises in express terms:— *Mores primum, mox eloquentiam discat, (Puer) quæ male sine moribus discitur.*

But, without any authorities, the thing is self-evident; it being idle to think of writing or composing philosophically till we are philosophers, or till we have acquired a taste for polite letters. And as to speaking, no man but he who can distinguish philosophically between right and wrong, and who is possessed of the moral virtues, can have long success in this way, because no man can move others, unless it appears that he himself is moved with what he says. A bad man may, to give his words force, affect to be moved when he reasons of virtue; but whenever his character is fully detected, all his most artful pretences this way will, in the issue, only so much the more hurt his own cause.

Here I asked Evander, why rhetoric was so commonly placed before philosophy, if the latter was so

necessary to it? He answered, that as far as he could learn, the difference between the method of his countrymen, and that of the best modelled colleges, was not material. 'Tis true, said he, these colleges begin the study of rhetoric in the lower classes, but they continue it through the higher ones. Thus the first year, perhaps, the youth learn no more than the figures of speech and the precepts or rules of oratory. The knowledge of logic and grammar is enough for this purpose. Composition, criticism, and that part of rhetoric to which philosophy and polite letters are necessary, fall of course after the study of philosophy, &c. in the generality of seminaries, which is the same thing upon the whole; only that my countrymen, as hath been observed, think it best for them, never to engage youth in more than one or two studies till they are fully masters of them; and to keep their plan as simple as possible, that they may stand in need of no more professors and tutors than their circumstances enable them to employ; which are the sole considerations that would ever make them depart in the least from the practice of nations more learned than themselves.

I presume, I need offer no reasons for placing the studies of agriculture, history and politics in the highest class. As these studies seldom enter much into the scheme of education, but are left for every man's private reading after his education at the university is finished, it is plain that they should be last, if they are at all brought into such a scheme. They are indeed the studies of men, and require a ripe judgment. But besides this, all the former studies,

as I have observed already, are necessary and subservient to them. Even the knowledge of rhetoric itself is of great use in reading a well-written history, as many of the chief beauties thereof would otherwise be lost and untasted. And if this was not the case, yet still, methinks, history and agriculture should be placed last, in order to send youth abroad into the world, warm (if I may so express it) from those studies which their own interests and the service of their country will generally require them chiefly to cultivate.

The next thing to be spoken of is the public exercises of these classes; for the Miranians are fully convinced of the great advantages of bringing youth early to speak in public, and therefore have set all the Saturdays of the year wholly apart for this purpose.

Upon these days, the masters, scholars, and as many of the citizens as please to attend, being assembled in the chapel after morning prayers; one of the students in the first or Greek class appears as respondent with an opponent or interrogator from the third class. The latter pitches upon any Greek author, which the respondent has read during the course of the year in his class, and prescribes a passage in it to be rendered into English extempore. This the respondent does, pointing out the author's beauties, clearing up his obscurities and difficulties, and giving an account of the case, tense, mood, derivation, construction, &c. of every word. The opponent takes care to set him right where he errs, and gives him an opportunity, by proper interrogations, to display his skill and improvements to the

best advantage. The master of that class to which the opponent belongs, superintends these exercises, and may interfere with his assistance if there should be occasion. But this seldom happens.

After these, one of the second class appears as respondent, with an opponent from the 4th, who endeavours to impugn a thesis given out and defended by the other. Then he changes the subject, and interrogates him concerning his skill in such branches of the mathematics as he (the respondent) has learned in his class.

In the next place, a respondent appears from the third class with an opponent from the fifth. The method of exercise the same as above. The subject ethics and physics.

Besides bearing a part, as interrogators, in the foregoing exercises, the fourth and fifth classes have an exercise of declamation peculiar to themselves. First one of the youth in the class of rhetoric delivers a speech with proper grace and action on any philosophical subject, or on the nature, rules and advantages of eloquence and poetry, which are the studies of the present year.

Lastly, one of the fifth or highest class delivers an oration, framed according to the exact rules of rhetoric, upon any civil topic that is, or may be, disputed with regard to the interest of their country. And such harrangues I have often known to be of very public service, not only when delivered, but when thought worthy of being published. Sometimes too their subject is the usefulness of history and agriculture; the pleasures of retirement, or any

moral topic. Thus when there are not above twenty boys in each class, every boy in the three lower classes appears in public twice a year, and those of the two higher classes four times. There are exercises of the same kind in the higher classes of the academy and mechanic's school. And, in the Latin school, there are quarterly examinations, and proper rewards distributed to excite emulation.

There is one thing peculiar to the Miranians in these exercises, which I had almost forgot to mention; viz. that they are most commonly in the English tongue. No people are more careful than they to teach youth to translate Latin readily, as may appear in the course of the foregoing studies, where every author is read in the original: but, when this is attained, they aim at nothing more. They are sensible, that there is a great difference between being able to explain a classic author extempore, and being able to write with as much purity as that author. Almost any person may attain to the first; but only a few have attained to the perfection of writing pure classic Latin, unmixed with barbarisms and foreign idioms, since it became a dead language.

They do not however deny, but learned men, to render their works more universally useful, may write in the Latin tongue, though they cannot write with classic elegance and purity. But they greatly condemn the practice of neglecting the mother-tongue, and embarrassing a young student, by obliging him to speak or compose in a dead language. While he is hunting after words to convey his ideas, he is continually on the rack; one half of his senti-

ments, one half of the sprightly sallies of fancy which would otherwise shine through his compositions, must escape his memory before he can find language to express them. The consciousness of speaking improperly, often barbarously, must damp his ardour, and restrain him from delivering himself with that becoming ease and confidence, that grace of voice and action, that propriety and harmony, which he could not fail of, by applying that time and pains to composition in the English tongue, which is often without success given to the Latin. Besides, my countrymen seem to think it in some sort dishonourable to declaim only in a foreign tongue, before an English audience. In particular, my friend, continued Evander, very gaily, to speak in Latin, we think, would be an affront to our ladies, who often honour us with their presence on those occasions. Yet still, to shew that it is not for want of ability to speak in Latin that this method is in general discontinued, there are always some Latin orations and disputations at the anniversary commencements, and on other private occasions.

There are likewise masters in the college for teaching the French, Italian, Spanish and German tongues, at private hours; and a fencing master, who, besides the use of the sword, teaches the military exercise. There is, lastly, a dancing-master, whom I should have mentioned first; as this art is learned by the boys when very young, viz. in the lowest classes of the Latin and mechanic's school. None of the youth, however, are obliged, by the statutes of the college, to attend these masters; and if they

do attend them, it must be before they are entered into the fourth or rhetorical class, because they will not suffer any thing to interfere with the duties of the two higher classes; which, as you will remember, consist chiefly in reading and writing in private.

The students in these two classes are esteemed men; and it is reckoned shameful for them to be ignorant of dancing, fencing, and modern languages till that time. None of these masters are included in the institution, in any other thing, but that the governors or trustees, upon any complaint that their characters are bad, and their example dangerous, may deprive them of the benefit of teaching the youth;—a punishment great enough. For, though they have no salaries from the public, yet as each of them has generally thrice the number of boys that are in any of the classes, their income is nothing inferior to the income of the masters that are upon the establishment. And the college also gives such of them, as behave well, a handsome gratuity yearly; as a testimony of their being willing to encourage the acquisition of all polite arts, and manly exercises among the youth.

Here Evander paused, as if in expectation of some remarks from me upon the excellency of the institution he had given me an account of. I told him, that as far as he had yet proceeded, I greatly approved of it: but that I thought the study of religion, without which no scheme of education could be of advantage to the state, or private persons, did not sufficiently enter into his account; and that if the Miranians did nothing more this way than he had spoken

of, I judged their scheme deficient in the most interesting article.

He resumed, that my observation was just; and that it was for this very reason he had left the account of their method of inculcating religion and morals to a separate article; as well, because of their importance, as because they are the chief object of the studies of every class, and consequently could not be brought into the account of any particular one.

My countrymen, proceeded he, are fully persuaded that those, who are entrusted with the education of youth, can do more lasting service to the interests of religion and virtue, at a time when the heart is susceptible of every impression, than all the good men, armed with all the power of a country, can do; if, for want of education, the heart is suffered to become callous, as it were, and obstinate in the habits of vice. They were therefore extremely careful to look for something still better than learning in all the masters they chose into this seminary, admitting none but men of irreproachable characters; men whose lives should be a daily comment on their precepts, and their genuine goodness of heart a constant pledge for the morals of the youth committed to their care; men indefatigable in the discharge of their duty, from a consciousness of the weighty trust reposed in them, and an unfeigned zeal for the present and future interests of their pupils; men, in a word, formed to command love and reverence, and, from their sweetness of temper, disposed to strew the path to science with roses. They prudently foresaw, that upon their meeting with men of this character at first, not only de-

pended the reputation of the college, but, in a great measure, the morals and genius of their country to the latest generations.

Such men it was their happiness to meet with; and it will prove a pleasing speculation to take a more particular view of the method of inculcating virtue, which is practised by them, and may be practised by every good master, in the course of these studies. Some may be ready to imagine that they bestow a great deal of labour this way; but, on the contrary, though religion and goodness be a subject always in their eye, it is not always in their mouth. They know well enough that youth are apt to give but a cool attention to whatever has the appearance of set lectures, and formal discourses on morality; while a word dropt, as it were casually, by a skilful master, in a proper season, shall strike so much the deeper as it was not expected, and make an impression perhaps never to be erased.

His great business then, who would train up youth to the love of religion, seems to consist, in the first place, in getting the entire possession of their hearts, in keeping a watchful eye over them, in preventing the approach of every thing that is of a noxious quality, in making all around them breathe innocence, purity and truth; and, lastly, while the heart is in this sound state, in watching the proper opportunities of dropping into it the seeds of goodness, which will not fail to bring forth an hundred fold; provided he adds to the whole his own example, and seems fully persuaded of the truths he would impress

upon them, never mentioning religion and virtue, but with the utmost devotion and fervour of soul.

Opportunities of this kind will never be wanting to the master, who has himself a good heart. I shall take notice of a few of them; and though every classic author may be made to furnish them, I shall confine myself to the five learned classes last mentioned, because I would be brief. I shall take care to ascribe nothing more to the scholar than I myself have felt, nor can I ascribe half so much to the master, as I have known the good Aratus to put in practice; for under him I had the happiness to pass through these five classes, being one of the youth with whom he opened the college, and which he could not open higher than the first or Greek-Class aforesaid.

Now, in this class, the reading of Homer under such a master, was like travelling through some delightful country, richly variegated with every thing that could please the fancy or exalt the genius. Numerous were the opportunities which the good man took, from the writings even of this heathen author, to press home upon us respect for kings, magistrates, parents, and all superiors. Beautifully would he mark for us the *Decorum* and *Honestum* of life, painted in the characters, and every thing ignoble and unworthy exposed. Often would he dwell with rapture on the poet's noble images of ancient hospitality, generosity, benevolence, justice, honour, piety, integrity, friendship, fidelity, sincerity, intrepidity, patience, resignation, and the like. At the same time, while he taught us to gather the roses of such an author, he not only made us shun the thorns; but, as bees from

poisonous herbs extract healing liquids, he taught us even to reap advantages from those absurdities, which were more the fault of the age than of the poet. Such are the monstrous fictions about the nature of the Gods, their jars, thefts, robberies, rapes, incests, drunkenness and the like; from which Aratus would take occasion to teach us the just value of those sacred volumes, which have rescued us from such superstition and blindness.

In the second class, what fresh opportunities did he find of leading us from wonder to wonder, and bringing the Deity as it were before our eyes, in the study of his stupendous works! How were our minds dilated and exalted when he led us to consider the heavenly bodies, and put them in competition with what we usually called great! Even the terraqueous globe on which we dwell, with all its kingdoms and boasted grandeur, seemed in our eye but a point in the solar-system! The solar-system itself dwindled into a narrow spot, when compared with the numerous systems of those stars that in a clear night stud the Cerulean! All these systems again were lost in the vast expanse, when compared with that infinity of systems, which philosophy's purer view can descry beyond the reach of all optics.

Thus, having raised us from system to system, beyond all definite space, till he perceived us lost in the imagination, and, as it were, labouring under the weight of our own conceptions; the good Aratus, knowing his opportunity and exulting in his success, would turn his address immediately to us in words like these.

"My dear youths! I think it not strange that such speculations should fill your minds with wonder and amazement. Yet be assured, (if we may use the inadequate language of men) that so far are we from having even in thought reached the limits, that we are still but on the frontiers, of the Creator's kingdom. How much, then, ought we to be astonished at our own littleness, and his grandeur, whose * hand framed all those clusters of systems, kindled all their suns, and feeds their immense fires from age to age! How daring is it for us, the atom-lords of this atom-world, to exalt ourselves against the great Sovereign of such an incomprehensible domain! How ridiculous to strut about in pride, and boast that all these systems were made for us!—Certain I am, that very different sensations must now actuate your bosoms. Doubtless, you have already, in your own imaginations, peopled all these various systems with ten thousand various orders of being, rising rank above rank in the scale of intelligence. Nay, if I deceive myself not, your very souls are now ardently affecting that period when, shaking off this cumbrous vehicle of flesh, you shall soar perhaps through the wide realms of nature, see all things as they are, and be indulged in a correspondence with all those systems, and all their inhabitants.—Such affections as these, my dear youths, are from above;—they are divinely in-

* Whose arm almighty put these wheeling globes
In motion, and wound up the vast machine!
Who rounded in his palm those spacious orbs;
Who bowl'd them flaming thro' the vast profound,
And set the bosom of old Night on fire.— DR. YOUNG.

spired;—O check them not! They speak the worth and immortality of your Souls! If a God, that does nothing in vain, has endowed you with desires so incommensurate to all terrestrial objects, and a capacity of soaring so far beyond them; if he has given you such a restless curiosity of prying farther and farther into the boundless scheme of nature; be assured that this curiosity will not be frustrated. There are in reserve for you future periods of existence, when all these noble desires will be fully satisfied, and superior displays be eternally opened upon you, as your powers are forever enlarging."

But it was not alone, by ascending in the scale of nature, that our amiable tutor taught us to admire the Creator's goodness. We were forced to acknowledge him still greater, if possible, in the smallest than in the greatest things, when in the third class we descended in the study of nature towards its other extreme.

To speak only of that single branch of physics called micrography, how did it surprise us to discover living creatures, thousands of which would be imperceptible to the unassisted sense, swarming by legions in each leaf and grain; animating our choicest viands, mantling our purest liquors, and crouding even the transparent atmosphere? But when we were convinced that these animalcules are so far from being the last degree of smallness, that there are others as much smaller than them as they are smaller than us, we were then as much lost in the divisibility of matter, as formerly in its multiplicity. As in the one case, we could conceive no end of the magnitude

and addition of heavenly bodies, so in the other we could conceive no end of division and smallness. On either side of us, the gradation exceeds all our conceptions; and, astonished at ourselves, we now saw man in a different light. He that but a little before seemed only an atom of an atom world, almost imperceptible in the bosom of the universe, seemed now distended into a world, even into an universe, when compared but with the last degree of perceptible smallness. Taking the view, therefore, on both sides, we were naturally led to assign him his proper place as the—*nexus utriusque mundi.*

But, to proceed. How greatly was our astonishment increased, when we were convinced that the minutest of these animals is formed with as exact proportion, nicety and design as man himself! That they have their distinct joints, limbs and vessels, all disposed in number, weight and measure; and that—

> Each within this little bulk contains,
> An heart to drive the torrent thro' its veins;
> Muscles to move its limbs aright; a brain,
> And nerves disposed for pleasure and for pain;
> Eyes to distinguish; sense, whereby to know
> What's good or bad, is, or is not, its foe!—
> They too are pain'd with love——address the fair,
> And, with their rivals, wage destructive war.
>
> UNIVERSE.

Such speculations, conducted by the pious and fervent Aratus, did not fail to impress us with grand and elevated conceptions of the Deity!

"Think, my dear youths (he would say to us) "Oh! think how wonderful, how incomprehensible

must that God be, whose works are so amazingly various! Who performed all these minute operations, who made the small heart, and poured the exceedingly subtile liquids into the small vessels, of these diminutive animalcules—all with the very same right hand, wherewith he rounded those immense orbs, and launched forth all those systems of worlds through immeasurable space, whose magnitude and numbers so lately confounded us!"

Forgive me, my friend, said Evander, if in this part of my narrative, I should seem tedious, or discover any unbecoming raptures. The time spent in these studies was the happiest period of my life; a period which I can never reflect upon, without having before me the idea of the good Aratus, pouring forth important truths to us, and leading us imperceptibly from the visible to the invisible things of God.

It is impossible to express what a foundation in piety may be made, on such occasions, by a good and fervent man, whose person and character we love, and whom we suspect of no design upon us but our own welfare; and he who fails to make a due improvement of such opportunities of instilling goodness into youth, doth indeed neglect one of the most essential designs of education. He neglects to form that relish for the devout contemplation of God's works, which is not only capable to give us joy and satisfaction in all conditions of life; but will, no doubt, constitute a part of our pleasure, and be the subject of our contemplation and wonder, forever and ever! On the contrary, he who embraces such opportunities, with

judgment and discretion, will have no reason to complain that youth are unsusceptible of serious impressions; or that true philosophy is unfriendly to religion. Perhaps, it may be true of philosophy, as the poet beautifully expresses it from Bacon,—

> "That shallow draughts intoxicate the brain;
> "But drinking largely sobers us again."

So far in respect to the third class. As to the fourth, I have already hinted how far the studies of rhetoric, poetry, and what is commonly called the Belles Lettres, tend to soften the heart, and serene the temper. I pass on, therefore, to the fifth, or highest class.

And here, what need I speak of agriculture; which is only a capital part of natural knowledge reduced to practice? Indeed Tully* and Columella† have expressly honoured this study with the name of Wisdom and the life of a wise man;—a study that hath given that happiness to the most renowned names in story, which the world could not give, and afforded them solid pleasures in their declining years, after being cloyed with all that mankind call great! Indeed, it would be endless to enumerate all the opportunities which Aratus here found of improving our religious sentiments. He could not explain the theory of vegetation, without exhibiting whole worlds of wonders. He could not examine the structure of the most in-

* Venio nunc ad voluptates Agricolarum, quibus ego incredibiliter delector; quæ nec ulla impediuntur senectute, et mihi ad sapientis vitam proxime accedere videntur.

† Res rustica, sine dubitatione, proxima et quasi consanguinea sapientiæ est.

different plant, without making us perceive in it the same wisdom and design that appear in the structure of the most perfect animal. He could not examine the fossil and mineral kingdoms, without pointing out to us the same agreement, fitness and design in the disposition of things, even amid the dark recesses and secret bowels of the earth, as on her beautiful surface. And her beautiful surface he could not survey without filling our hearts with wonder, love, and gratitude.

In this class, having now arrived to the last stage of our studies, and just entering into manhood, Aratus treated us more as his bosom-friends and companions, than as his pupils or scholars; and often, when the season permitted, would lead us to the adjoining fields, to make the proper remarks on the different plants, trees, &c.

Early, one morning, he appointed us to meet him in the public garden, where, being convened, he told us, that the plant which he proposed to shew us was not there, but that it grew wild near the top of a mountain, at about a mile and a half distance to the northward of Mirania. To this place, therefore, he invited us to walk, expressing his hopes that he might be able to furnish amusement for us, sufficient to compensate the toil. Having reached the summit, and found what he was in search of, he seated himself beneath the shade of an ancient oak, and began his remarks on the curiosity of the plant he had mentioned to us.

The morning was serene, and the prospect around us enchanting. The city lay open to the view, and

the sun was just darting his first beams to gild its various turrets and spires. Two mighty rivers, whose sources are among nations and regions yet unexplored, embracing each other before us, rolled their united flood in silent majesty to the main. On each bank vast woods and forests, planted by Nature's own hand, time immemorial, waved their graceful verdure to every gale; while, between these woods, at different distances, vales and savannahs, opening interminable, gave a beautiful diversity to the scene—Here gentle brooks meandering along their pebbly channels, to pour their tributary urns into these larger rivers; and there a rich profusion of hillocks, tufted with various trees, among which groups of tame animals fed in mingled peace and happiness with their wild brothers of the woods, as yet undisturbed by the barbarous huntsman's toils. The whole rural prospect was closed by vast mountains, piled into the clouds, whose enormous height even ake the beholder's eye, and charm the soul with delightful grandeur.

Turning to this landscape, and dropping the small plant that he held in his hand, "Look round you, my dear friends! loook round you, said Aratus! Who can confine his attention to a single production of nature, when such immense scenes lie before him? How inseparably connected are beauty and utility, magnificence and frugality, in all the works of God! These inequalities and varieties, on the surface of the earth, not only serve to form those prospects, which now enchant us, but also to fructify and enrich the soil! These hillocks and lesser vallies form rivu-

lets, and drain off the supervacaneous moisture. These rivulets form rivers; and these rivers supply the expense of evaporations from the ocean. These evaporations form magazines of dews and rains; and, lastly, these magazines of dews and rains are condensed, and brought down upon the earth, by the help of the high mountains. Thus the globe is ever supplied with fresh recruits of moisture, and saline juices. And thus, though all things differ, all agree to promote the same wise ends. Order walks hand in hand with variety. The mountains but stand the lofty ministers of the vales. Unless they thus reared their gelid crests into the sky, to arrest and condense the fluctuating vapours, the hotter countries would probably be left destitute of rain, and the whole moisture of the globe might, by degrees, evavagate towards the colder regions, and be at length congealed round the poles; not to mention that the mountains also produce many curious minerals and vegetables of sovereign use, which are not to be found elsewhere. Such, for instance, is this plant, which we ascended hither in search of, and which I shall afterwards give you a further account of. But let us, in the meanwhile, return homewards, to avoid the increasing heat of the day."

Aratus having finished, and taken a few of the plants with him, which he might readily have procured with less labour to himself, we were at no loss to guess what had been his principal motive in leading us to this delightful place.

But you will excuse this digression, if you should esteem it such. The last study to be spoken of is

history, which, as Aratus managed it, is nothing else but religion and philosophy taught by examples.

When the mirror of ages was held up to us, and all the celebrated names of antiquity made to pass in bright review before us; when we beheld the glorious effects of virtue, with the train of private and public miseries, which have always been the consequence of vice; when we saw the public villain branded with eternal infamy, and delivered down as a malefactor to all posterity, while the patriot's name is embalmed, and rendered forever illustrious, by the concurring plaudits of the world; could we, do you think, forbear, in our own imaginations and resolutions, to enlist ourselves for life, under the banner of virtue? Could we forbear to glow with a generous desire of earning the fair esteem of good men, and partaking some share of fame with those venerable worthies we read of? Or could we once think of committing a base and dishonest action, without shrinking from it with horror, at the apprehension of the lasting reproaches of mankind?

The study of history, and a view of the greatness, illustrious achievements, and manners of other nations, may, in some degree, supply the place of travelling, and make youth shake off that narrowness of mind, which is apt to substitute the customs, manners, and actions of the small spot wherein they were born, as the standard of right and wrong, the model of every thing great and good. It begets in them a more noble and generous turn of thought, extends their views, and teaches them, as citizens of the world,

to do impartial justice to the virtues of every people and nation.

Indeed there is some danger, that history, with all its advantages, should go too far in this respect, and beget a love of false magnificence and external shew. The partiality of historians to their own great men, the pompous accounts of victories and triumphs, with the colourings often employed to heighten actions that have little or no intrinsic greatness, are apt to dazzle the eyes of unwary readers. But here it was, that Aratus, ever watchful and sagacious, took particular care to make the proper distinctions, and to cultivate in us the taste of solid glory.

He would ask us, whether, in our own private judgment, Timoleon, when he declined all the dignities offered him by a grateful people, and retired to practise in silence the virtues of a private life, only saving to himself the pleasure of seeing thousands happy by his means, did not appear as venerably great, as when he came at the head of an army, resolved either to die, or rescue that people from slavery and oppression? Whether Curius, when he rejected the vast sums offered him by the Samnite ambassadors, though they found him so poor as to be cooking his own supper, did not shew as much magnanimity, as when in the front of dreadful war he conquered wherever he came? Whether Fabius hath not been as much applauded for saving from destruction his rival and adversary, Minucius, who had endeavoured to supplant him in the esteem of the people, as for defeating the great Hannibal, and saving the Republic? Whether Cincinnatus deserved more praises for his

triumph over the Æqui, or his immediate abdication of the dictatorship (when he could be of no farther public service), and stealing away from the acclamations of his fellow-citizens, to manure his little farm, and cheer his lovely Racilia, to whom in his absence he had committed the care of it? Whether he might not appear as great, when seated on an humble turf he decided a difference among his neighbour-peasants, and restored peace to a poor family, as when seated on the high tribunal of Rome, and vested with uncontroulable authority, he gave law and peace to half the world.

These renowned worthies (Aratus would observe) when they conquered nations, saved their country, and triumphed over its enemies, did that which was great indeed! Nevertheless many others have equalled them in this. But when they conquered themselves; when they saved their bitterest enemies; when they triumphed over poverty, and would not stoop to gather gold, diadems and kingdoms, for their own private emolument;—they did that in which they have had but few equals.

By contrasts like these, and questions frequently asked, I have known Aratus labour to form and improve our notions of true greatness. By laying before us those bright examples of public virtue, who managed the treasures and filled the most eminent posts of their country with unsullied integrity; who conquered the most opulent kingdoms without adding a single drachm to their private fortune; and, whenever their country's service did not require their immediate presence, descended voluntarily from the

command of mankind to manure a few private acres, and trace the divine wisdom in the works of nature; —I say by laying such bright examples as these before us, he led us naturally to this conclusion—— That nothing can be honourable but integrity and the approbation of good men; nothing shameful but vice and communion with the bad; nothing necessary but our duty; nothing great and comfortable but the conscientious discharge of it; and that true glory does not consist in breathing the fiery spirit of war, and thirsting eagerly after dominion; but in delighting to see the world happy and unalarmed, in fervently striving to promote this happiness, in cultivating the arts of peace, encouraging agriculture and manufactures, educating children aright as the rising hopes of the state, and serving God in tranquillity of mind and purity of heart. History shews that none but those who acted thus, have either been happy in their life, or esteemed after their death.

I shall only mention one advantage more proposed from this philosophical review of the history of mankind; namely, that to behold the dreadful effects of tyranny and religious imposture in other countries, and the numberless scenes of great and real distress to be met with in their history, not only teaches the youth to set a just value on the British constitution, and that glorious plan of civil and religious liberty which it secures to us, but also tends more to humanize the breast and to purge and regulate the affections, than all the imaginary distress of the best conducted drama.

In this concluding lecture, Aratus, ever fervent, seemed animated with more than ordinary warmth. After a thorough survey of that servitude and wretchedness under which the far greater part of the human species groans—"Turn we, my dear friends (he would say), turn we from these unhappy regions, that present nothing to the view but scenes of the most complicated misery, and whose history is little else but the history of human violence and human wickedness, however disguised by names and sanctified by custom! Let us cast our eyes homewards, on more joyous prospects;—a land of liberty; life and property secure; a people busy to improve their unprecarious fortune; cities teeming with wealth; commerce extended as far as winds blow and waters roll; every gale and tide wafting riches into port, and bearing forth the fruits of industry in fair exchange; arts and letters flourishing; religion pure and uncorrupted; the lowest sons of labour glad; the very earth delighting to reward their toils, and the sun shedding on it his choicest beams—while above all, a king who is the common father of his people (and as such reigning in their hearts) is seen watching over this happy constitution even with a patriot's zeal; and using every generous effort to rescue the wretched of other climes from slavery, and to place them also in the lap of Freedom to enjoy the same unspeakable happiness! *O nomen dulce libertatis! O jus eximium nostræ civitatis!* Oh! how delightful the name of liberty! How transcendent the prerogatives of the community to which we belong! Happy you, my dear friends! and thrice happy, who are now going

to be enrolled active members of that very society, in which, above all those you have read of in the volumes of story, you would have chosen to live and to die, if the choice had been now left to you! Oh then! let nothing ever deter you from acting a part worthy of the knowledge you have received, and worthy of the inestimable privileges you are now called to enjoy! If there be any thing on earth that deserves your attention, and is suited to the native greatness of the human mind, it must be—"To assert the cause of religion and truth; to support the fundamental rights and liberties of mankind; and to strive for a constitution like this—a government by known laws, not by the arbitrary decisions of frail impassioned Men!"

Thus have I given you a brief sketch of the method of teaching the sciences and inculcating natural religion and virtue in this seminary. There is only one thing wanting to complete the whole; namely, the study of revealed religion. And for this purpose the Sunday evenings are set apart through the year, when a lecture is read in all the higher classes on the fundamental principles of our common christianity; this being all that my countrymen can mix with their public plan of education, as well on account of the various religious persuasions subsisting among them, as the various professions for which the youth are designed. As for those who are intended for the sacred office of the ministry, private opportunities are given them for studying their own particular systems of theology under such of the masters as are of their own persuasion. For though the Principal is a clergyman of the established religion, which was thought

but a reasonable compliment to the constitution of the country, it was nevertheless found expedient to leave the other offices open to men of any other protestant denomination. And it is a truly edifying sight to behold, in this instance, to what an amiable height the divine virtues of charity and forbearance may be carried, upon the Christian principles, by men blest with an enlarged and liberal turn of mind!

And now, my friend, continued Evander, by this time I hope you are fully satisfied, that the study of Religion, both natural and revealed, enters sufficiently into the plan of this seminary. For surely, when such care, as is above mentioned, is taken through the week, to embrace every opportunity of laying a foundation of natural religion and goodness, the great truths of Christianity cannot fail of a favourable reception on the Sundays, whether they come from the masters in the evening classes, or from the pulpit in the time of divine service.

Easy and delightful must the task of the clergy be, when, by the regulations of society, the whole instructors of youth go thus hand in hand with them in advancing the interests of virtue and piety! Happy, continued Evander, (his face brightening with a laudable fondness for his country) happy are the people that are in such a case! What can we figure to ourselves more noble than the whole wisdom of a community, thus using every human effort to train up and secure to the state a succession of good citizens to the latest generations? What can we conceive more lovely than the youth of a country thus collected into one great school of virtue, and striving, in the

sight of the public, with a noble emulation to excel each other in every thing that does honour to their nature? Can any thing be more praise-worthy than to contrive and execute proper means for exciting and encouraging this noble contest among youth? Considered in this light, well might Tully call education a divine work! Well might Plato call it a godlike one!

Here Evander concluded his account of this seminary; and how far it may be imitated or improved by you, gentlemen, in this province, is entirely submitted to your wisdom.

POSTSCRIPT.

So far, on a careful review, the author thought the foregoing Idea worthy of being preserved in this collection; as well for the reasons already given, as because it contains sentiments on education, which, it is hoped, may be of use in other young settlements where the like designs may be set on foot. There were some other papers attending it, which related to the plan of the buildings at New-York, the choice of situation, the method of raising money and carrying the whole into speedy execution there, with other matters merely occasional, thrown together indeed hastily, and of no use now, as the design of them hath long since been answered. A very laudable and promising seminary was opened about six months afterwards in that province, on a plan somewhat different from that which is proposed above, and nearer the model

of our illustrious English universities, without taking the inferior and preparatory schools into the design. Nevertheless, something of this kind is still intended to be added, when convenience will allow, in order to adapt it more fully to the circumstances* of the country.

In a neighbouring colony, however, there is a seminary, (namely, the College and Academy of Philadelphia, which I am now going to give an account of) that approaches very nearly to the foregoing Idea, as hath been before hinted. At the time of framing and publishing this Idea, the author had only read the printed account of that seminary, so far as it had then advanced, but had never visited it; nor was it till a year afterwards that he undertook the care of it. Being then in its infancy, and but of four year's standing, it consisted only of the inferior schools, properly called the Academy. These were an excellent foundation to proceed upon; and, as such, are mentioned above, p. 181. The remainder, which composes the chief part of the foregoing Idea, was the superstructure to be added; and as the doing of this was to require time, the author exhibited his imaginary seminary at twelve years standing, that he might have an opportunity of representing it complete.

Now twelve years happens at this time to be just the age of the Philadelphia seminary; and as it hath fallen to the author's share to preside over it dur-

* In the mother country, where there are so many noble foundations for grammar learning, and so many private academical institutions to raise youth for the universities, there is no occasion for such preparatory schools in them. But the case is very different in the colonies.

ing the last eight years, when the superstructure of the sciences and the collegiate part were to be engrafted on the former foundation, the reader may see from the following account, how far the real seminary as it now stands, corresponds to the ideal one.

The chief difference, it is presumed, will be found in the time allotted to the sciences and higher branches of literature; the most material parts of what is proposed to be done in five years in the ideal plan, being reduced to three years in the other. But this was matter of necessity, not choice. In the present great demand for young men of education in our colonies, and the ready settlement to be obtained for them in all the ways of genteel employment, it was not found possible to retain them at college for the full term proposed; more especially while the expense is so considerable, and to be wholly borne by themselves. But when this demand shall be somewhat abated; when the expense can be reduced, by some proper exhibitions or provision to aid those of confined circumstances as in other colleges, and by bringing the youth into a collegiate manner of living (which will be when the buildings now on foot are finished) it is hoped the term of years may then be lengthened. In the meanwhile, it is the duty of those concerned, by diligence and every other means in their power, to bring as much as possible into the time allotted; and this will appear, from the following account, to be their earnest endeavour.

NUMBER II.

ACCOUNT OE THE COLLEGE, ACADEMY, AND CHARITABLE SCHOOL OF PHILADELPHIA, IN PENNSYLVANIA.

In the Year 1749, a few private Gentlemen of Pennsylvania, observing the vast accession of people to that place, from different parts of the world, became seriously impressed with a view of the inconveniencies likely to arise from their being destitute of the necessary means of instruction. As sundry circumstances rendered it improbable that any thing could be speedily done among them, in a public way, for the advancement of knowledge, and at the same time but very few of so great a multitude could afford the expense of educating their children in distant places, they saw with concern that their country was not only in danger of wanting a succession of fit persons for the public stations of life, but even of degenerating into the greatest ignorance.

To prevent these dreadful evils, they published proposals for erecting the English, Latin, and Mathematical Schools of this institution, under the name

of an * Academy; which was considered as a very proper foundation, on which to raise something farther, at a future period, if they should be successful so far. And in order to carry this design into execution, twenty-four persons joined themselves together as Trustees, agreeing never to exceed that number.

The scheme being made public, with the names of the gentlemen concerned in it, all was so well approved of, that in a very short time the subscription for carrying it on, amounted to eight hundred pounds per annum, for five years; a very strong proof of the public spirit and generosity of the inhabitants of that place!

In the beginning of January 1750, the three schools above mentioned were opened, namely the Latin, the Mathematical and English School. For it had always been considered as a very leading part of the design, to have a good school in the mother tongue, and to have a person of abilities entrusted with the care of it.

Oratory, and the correct speaking and writing of English, are branches of education too much neglected, as is often visible in the public performances of some very learned men. But, in the circumstances of this province, such a neglect would have been still more inexcusable than in any other part

* Many gentlemen of the first rank in the province gave their countenance to this design, as soon as it was mentioned to them, and afterwards became Trustees for it; but those on whom the chief care of digesting and preparing matters rested, were——Thomas Hopkinson, Tench Francis, Richard Peters, and Benjamin Franklin, Esqrs; by the latter of whom the original proposals were drawn up and published.

of the British dominions. For being made up of so great a mixture of people, from almost all corners of the world, necessarily speaking a variety of languages and dialects, the true pronunciation and writing of our own language might soon be lost, without such a previous care to preserve them in the rising generation.

At the opening of the above schools, which were intended to be preparatory to the higher parts of learning, a suitable sermon was preached, by Mr. PETERS, provincial secretary, from St. John viii. 32. "And ye shall know the truth, and the truth shall make you free."

This reverend and worthy gentleman (who, amid all the labours of his public station, as well as the many private labours in which his benevolence continually engages him, has still made it his care to devote some part of his time to classical learning, and the study of divinity, to which he was originally bred) took occasion, from these words of our blessed Saviour, to shew the intimate connexion between truth and freedom, between knowledge of every kind, and the preservation of civil and religious liberty.

The institution, thus begun, continued daily to flourish; and at length the trustees applied for a charter of incorporation, which they obtained in July 1753, from the honourable proprietors; who, at different times, have contributed in lands and money, to the amount of three thousand pounds sterling, for carrying on the design—a very noble and even princely benefaction, truly worthy of persons so

closely concerned in the essential interests of the country!

Things having proceeded thus far, it was soon found that many of the youth, having gone through their course of grammar learning, would be desirous of proceeding to philosophy and the sciences; and this being represented to the trustees, they began to think of enlarging their plan, as they had promised at the beginning. The were very sensible that the knowledge of words, without making them subservient to the knowledge of things, could never be considered as the business of education. To lay a foundation in the languages, was very necessary as a first step, but without the superstructure of the sciences would be but of little use for the conduct of life.

In consideration of this, they determined to complete the remainder of their plain, and applied for an addition to their charter, by which a power of conferring degrees and appointing professors in the various branches of the arts and sciences, was granted to them. By this means, a college was added to, and ingrafted upon their former academy; a joint government agreed upon for both; the style of the trustees changed to that of—"Trustees of the College, Academy and Charitable School of Philadelphia, in Pennsylvania;" and the professors constituted under them into one body or faculty, by the name of "the Provost*, Vice Provost and Professors, of the Col-

* It was about a year before the obtaining this additional charter, viz. May 25th, 1754, that the author was settled as head of this seminary.

lege and Academy of Philadelphia." This charter bears date May 14th 1755.

Having given a short account of the rise of this institution, I proceed now to give a view of the different branches thereof, as they are at present; and shall begin at the lowest, which consists of two charity schools. In one of them forty girls are taught reading, writing, sewing, &c. In the other, eighty boys are taught reading, writing, and arithmetic, in order to fit them for the various sorts of business and mechanic arts.

The second branch is properly an English academy, and consists of two parts; an English and writing school, and a school for the practical branches of the mathematics, drawing, &c. In the former, besides writing, the pupils are taught the mother-tongue grammatically, together with a correct and just pronunciation. For attaining this a small rostrum is erected in one end of the school, and the youth are frequently exercised in reading aloud from it, or in delivering short orations; while the professor of English and oratory stands by to correct whatever may be amiss, either in their speech or gesture.

Besides this rostrum, which is in their private school, there is also a large stage or oratory erected in the college-hall, where the speakers appear on all public occasions, before as many of the inhabitants as please to attend.

This part of the institution is of singular benefit. It corrects unbecoming bashfulness, &c. gives the youth presence of mind, habituates them to speak

in public, and has been the means of producing many excellent young orators, that have occasionally entertained large audiences *; and it is hoped will soon become an honour and an ornament to their country, in the various stations to which they may be called. This attention to public speaking, which is begun here with the very rudiments of the mother-tongue, is continued down to the end; and especially in the philosophy schools, where the youth frequently deliver exercises of their own composition, at com-

* A number of the students and scholars, with very just applause, performed the Masque of Alfred by way of oratorial exercise, before the earl of Loudon and the governors of the several colonies, who met at Philadelphia in the beginning of the year 1757.

The choice of this performance was owing to the great similarity of circumstances in the distress of England under the Danish invasion, and that of the colonies at this time under the ravages and incursions of the Indians. The whole was applied in an occasional prologue and epilogue: and at any time a sufficient number of speakers may be found to perform any piece of this kind, in a manner that would not be disagreeable to persons of the best taste and judgment. Mr. Sheridan, it is to be presumed, never heard of the constitution of this seminary, when he asked the following question in his introductory discourse to Lectures on Elocution, &c.

"To instruct our youth," says he, "in the arts of reading and writing, there are many seminaries every where established, throughout this realm; but who, in these countries, ever heard of a master for the improvement of articulation, for teaching the due proportion of sounds and quantity of syllables in the English language, and for pointing out to his pupils, by precept and example, the right use of accents, emphases, and tones, when they read aloud, or speak in public?"

Now the professor of English and oratory mentioned above, is exactly such a master of articulation as this, and has been employed in the college and academy of Philadelphia from its first foundation. And if the many advantages, that have arisen from this part of the plan, were sufficiently known, they would furnish one very convincing argument in favour of the point, which Mr. Sheridan is so worthily striving to accomplish, in behalf of the language and elocution of his country.

mencements, examinations, and other public occasions.

The third and highest branch of the institution is the college, in which the learned languages and the sciences are taught, as in other colleges and universities, though on a plan somewhat different. It consists of the Latin and Greek schools, and three philosophy schools. An account of the whole follows.

LATIN AND GREEK SCHOOLS.

First form or stage. Grammar. Vocabulary. Sententiæ Pueriles. Cordery. Æsop. Erasmus.

N. B. The youth to be exact in declining and conjugating; and to begin to write exercises, for the better understanding of Syntax. Writing, reading and speaking of English to be continued likewise if necessary.

Second stage. Selectæ é Veteri Testamento. Selectæ é Profanis Auctoribus. Eutropius. Nepos. Metamorphosis. Latin exercises and writing continued.

Third stage. Metamorphosis continued. Virgil with Prosody. Cæsar's Comment. Sallust. Greek Grammar. Greek Testament. Elements of Geography and Chronology. Exercises and writing continued.

Fourth stage. Horace. Terence. Virgil reviewed. Livy. Lucian. Xenophon or Homer begun.

N. B. This year the youth are to make themes; write letters; give descriptions and characters; and to turn Latin into English, with great regard to punctuation and choice of words. Some English and Latin orations are to be delivered, with proper grace both of elocution and gesture. Arithmetic begun.

Some of the youth, it is found, go through these stages in three years, but most require four, and many five years; especially if they begin under nine or ten years of age. The masters must exercise their best discretion in this respect.

Those who can acquit themselves to satisfaction in the books laid down for the fourth stage, after public examination, proceed to the study of the sciences, and are admitted into the philosophy schools, by the name of Freshmen or Noviciates, with the privilege of being distinguished with an under-graduate's gown. The method of study prosecuted in these schools for the term of three years, follows; and the portion of reading allotted for each month is particularly distinguished.

VIEW OF THE PHILOSOPHY SCHOOLS.

FORENOON.

FIRST YEAR.	INSTRUMENTAL PHILOSOPHY. LECTURE I.	LECTURE II.
Freshmen. May 15. First term. Three months.	Lat. & Engl. exercises cont.	Common arithm. reviewed. Decimal arithmetic. Algebra.
Second term. Three months.	The same.	Fractions and extract. roots. Equations, simple & quadrat. Euclid, first six books.
January. Third term. Four months.	Logic with Metaphysics.	Euclid a second time. Logarithmical arithmetic.
Remarks.	N. B. At leisure hours disputation begun.	
SECOND YEAR. Juniors. May 15. First term. Three months.	Logic, &c. reviewed. Surveying and dialling. Navigation.	Plain and spherical Trigonom.
Second term. Three months.	Conic sections. Fluxions.	Euclid, 11th book. ——— 12th ditto. Architecture, with Fortificat.
	MORAL PHILOS. begun.	NAT. PHILOS. begun.
January. Third term. Four months.	Viz. Compend. of Ethics.	Viz. gener. propert. of body. ——— Mechanic powers. ——— Hydrostatics. ——— Pneumatics.
Remarks.	N. B. Disputation continued.	N. B. Declamation and public speaking continued.
THIRD YEAR. Seniors. May 15. First term. Three months.	Ethics continued. Natural and civil Law.	Light and Colours. —— Optics, &c. Perspective.
Second term. Three months.	Introduction to civil History. —to Laws and Government. —to Trade and Commerce.	Astronomy. Nat. Hist. of Vegetables. ——— of Animals.
January. Third term. Four months.	Review of the whole. Exam. for Degree of B. A.	Chemistry. Of Fossils. Of Agriculture. N. B. Thro' all the years, the French language may be studied at leisure hours.

	AFTERNOON.	PRIVATE HOURS.
FIRST YEAR.	Classical & rhetoric. studies	Books recommended for improving the youth in the various branches.
	LECTURE III.	
Freshmen. May 15.	Homer's Iliad.	Spectator, Rambler, &c. for the improvement of style, and knowledge of life.
First term.	—— —— —— ——	
Three months.	Juvenal.	Barrow's Lecture's. Pardie's Geometry. Maclaurin's Algebra. Ward's Mathematics. Keil's Trigonometry.
Second term.	Pindar.	
Three months.	Cicero, select parts.	
	Livy resumed.	
January.	Thucydides, or	Watts' Logic, and Supplement. Locke on Human Understanding. Hutcheson's Metaphysics. Varenius's Geography.
Third term.	Euripides.	
Four months.	Well's Dionysius.	
	—— —— —— ——	
Remarks.	N. B. Some afternoons to be spared for declamation this year.	Watts' Ontology and Essays. King de Orig. Mali, with Law's Notes. Johnson's Elem. Philosophy.
SECOND YEAR.	Introduction to rhetoric.	Vossius. Bossu. Pere Bohours. Dryden's Essays and Prefaces. Spence on Pope's Odyssey. Trapp's Prælect. Poet. Dionysius Halicarn. Demetrius Phalereus. Stradæ Prolusiones.
Juniors. May 15.	Longinus, critically.	
First term.	—— —— —— ——	
Three months.		
	Horace's Art Poet. critically	
Second term.	Arîstot. Poet. &c. critically.	
Three months.	Quintilian, select parts.	
	COMPOSITION begun.	Patoun's Navigation. Gregory's Geometry.—on Fortification. Simson's Conic Sections. Maclaurin's and Emerson's Fluxions. Palladio by Ware.
	Cicero pro Milone.	
January.	—— —— —— ——	
Third term.		
Four months.	Demosthenes pro Ctesiphon.	
	—— —— —— ——	
Remarks.	N. B. During the application of the rules of these famous orations, imitations of them are to be attempted on the model of perfect eloquence.	Helsham's Lectures. Gravesande. Cote's Hydrostatics. Desaguliers. Muschenbroek. Keil's Introduction. Martin's Philosophy. Sir Isaac Newton's Philosophy. Maclaurin's View of ditto. Rohault per Clarke.
THIRD YEAR	Epicteti Enchiridion.	Puffendorf by Barbeyrac. Cumberland de Leg. Sidney. Harrington. Seneca. Hutcheson's Works. Locke on Government. Hooker's Polity.
Seniors. May 15.	Cicero de Officiis.	
First term.	Tusculan Quæst.	
Three months.	Memorabilia Xenoph. Greek	
Second term.	Patavii Rationar. Temporum	Scaliger de Emendatione Temporum. Preceptor. Le Clerc's Compend of History. --Gregory's Astronomy. Fortescue on Laws. N. Bacon's Discourses. My lord Bacon's Works. Locke on Coin. Davenant. Gee's Compend Ray Derham. Spectacle de la Nature. Religious Philosopher. ——Holy Bible, to be read daily from the beginning, and now to supply the deficiencies of the whole.
Three months.	Plato de Legibus.	
	Grotius de Jure, B. & P.	
January.	Afternoons of this third	
Third term.	term, for composition and	
Four months.	declamation on moral and physical subjects.—Philosophy acts held.	

Concerning the foregoing plan, it is to be remarked that life itself being too short to attain a perfect acquaintance with the whole circle of the sciences, nothing can be proposed by any scheme of collegiate education, but to lay such a general foundation in all the branches of literature, as may enable the youth to perfect themselves in those particular parts, to which their business, or genius, may afterwards lead them; and scarce any thing has more obstructed the advancement of sound learning, that a vain imagination, that a few years, spent at college, can render youth such absolute masters of science, as to absolve them from all future study.

Those concerned in the management of this seminary, as far as their influence extends, would wish to propagate a contrary doctrine; and though they flatter themselves that, by a due execution of the foregoing plan, they shall enrich their country with many minds, that are liberally accomplished, and send out none that may justly be denominated barren, or unimproved; yet they hope, that the youth committed to their care, will neither at college, nor afterwards, rest satisfied with such a general knowledge, as is to be acquired from the public lectures and exercises. They rather trust that those, whose taste is once formed for the acquisition of solid wisdom, will think it their duty and most rational satisfaction, to accomplish themselves still farther, by manly perseverance in private study and meditation.

To direct them in this respect, the last column contains a choice of approved writers in the various branches of literature, which will be easily understood

when once a foundation is laid in the books to be used as classics, under the several lectures. For these books will not be found in this last column, which is only meant as a private library, to be consulted occasionally in the lectures, for the illustration of any particular part; and to be read afterwards, for completing the whole.

In the disposition of the parts of this scheme, a principal regard has been paid to the connexion and subserviency of the sciences, as well as to the gradual opening of young minds. Those parts are placed first which are suited to strengthen the inventive faculties, and are instrumental to what follows. Those are placed last, which require riper judgment, and are more immediately connected with the main business of life.

In the mean time, it is proposed that they shall never drop their acquaintance with the classic sages. They are every day called to converse with some one of the ancients, who, at the same time that he charms with all the beauties of language, is generally illustrating that particular branch of philosophy or science, to which the other hours of the day are devoted. Thus, by continually drawing something from the most admired masters of sentiment and expression, the taste of youth will be gradually formed, to just criticism, and masterly composition.

For this reason, composition, in the strict meaning of the term, cannot well be begun at an earlier period than is proposed in the plan. The knowledge of Mathematics is not more necessary, as an introduction to natural philosophy, than an acquaintance

with the best ancient and modern writers, especially the critics, is to just composition; and, besides this, the topics or materials are to be supplied, in a good measure, from moral and natural philosophy.

Thus, it is hoped, the student may be led through a scale of easy ascent, till finally rendered capable of thinking, writing, and acting well; which are the grand objects of a liberal education. At the end of every term, some time is allowed for recreation, or bringing up slower geniuses.

No doubt, those who compare this plan with what is laid down in the preceding essay, will think the term of three years too scanty a period for the execution of every thing here proposed. And it must be acknowledged that a longer period would be necessary. But circumstances must always be regarded in the execution of every plan; and the reason of confining the execution of this to the term of three years hath been mentioned in the postscript to the former number.

THE WHOLE IN ONE VIEW.

	SCHOOLS.	MASTERS.
College.	Three Philosophy Schools.	The Provost and Vice-provost.
	Latin and Greek Schools.	The Professor of Languages, 3 Tutors, a writing-master, &c.
	Students and scholars in this part about — — —	100
Academy.	English School.	The Professor of English and Oratory, with one Assistant and a Writing-master.
	School for practical branches of Mathematics.	The Professor of Mathematics.
	Scholars in this part about — — — — — —	90
Charity Schools.	School for Charity Boys.	One Master and one Assistant.
	School for Charity Girls.	One Mistress.
	Scholars in this part — — — — — — —	120
		In all, 310

* See the foregoing number of this appendix.

THE CHIEF MASTERS ARE—

William Smith, D. D. Provost of the Seminary, and Professor of Natural Philosophy; Francis Alison, D. D. Vice-Provost, and Professor of Moral Philosophy; Ebenezer Kinnersley, M. A. Professor of Oratory; John Beveridge, M. A. Professor of Languages; Hugh Williamson, M. A. Professor of Mathematics.

THE PRESENT TRUSTEES ARE—

Richard Peters, Esq. President of the Board, by annual election.

The Honourable James Hamilton, Esq. Lieutenant Governor of the Province.

The Honourable William Allen, Esq. Chief Justice.

William Coleman, Esq. Third Judge of the Supreme Court.

Alexander Stedman, Esq. First Judge of the Common Pleas.

Edward Shippen, Esq. Judge of the Admiralty.

Benjamin Chew, Esq. Attorney-general.

Benjamin Franklin, Esq. L. L. D.

Joseph Turner,
William Plumsted,
Abraham Taylor,
William Cox,
Thomas Willing,
} Esqrs. } Aldermen of the City of Philadelphia.

Drs. { Thomas Cadwalader, Thomas Bond, Phineas Bond, William Shippen, } Physicians.

Messrs. { John Inglis, Thomas Leech, Thomas White, Samuel M'Call, Philip Syng, } Gentlemen.

The Reverend Jacob Duché, one of the Ministers of Christ-Church.

One seat vacant.

Thus we see that this institution is placed on a most enlarged bottom, being one great collection of schools, under a general government; in which all the branches and species of education are carried on that can be conceived necessary for any community, whether in the learned professions, in merchandize, in the mechanic arts, or inferior callings. It may, therefore, be proper now to give a short sketch of the methods, by which discipline and good order are preserved, among such a variety of schools, students, and scholars.

The chief power is, by charter, lodged in twenty-four Trustees, who must all be resident not only within the province, but within five miles of the city. All matters of higher import are to be decided by their counsel and direction; and all laws are either to be made by them, or receive a final sanction from them. No student can receive the honours and ordinary degrees of the college, without a previous examination in their presence, and a mandate under

their privy-seal and the hands of a majority of them. Nor can even an honorary degree be conferred without a like mandate, under the said privy-seal and the hands of at least two thirds of the whole body; which regulations must always be a means of preventing a prostitution of those degrees and honours to the illiterate and undeserving, which should be the reward of real learning and worth.

In order to do their duty as trustees more effectually, they set apart the second Tuesday of every month, for visiting and examining the schools, conversing and advising with the masters, encouraging the students according to their several degrees of merit, and making such regulations as may be thought necessary. All the schools have their turns of these visitations; which are truly calculated to keep up the spirit of the institution, and promote diligence, emulation and good behaviour among the scholars.

Besides these stated meetings, their president, who is chosen annually, has a power of calling other meetings on any particular occasion.

Under these trustees, the principal masters are constituted into a Faculty, or common body, with all the powers necessary for the ordinary government of the schools and good education of the youth. They are to meet, in faculty, at least once in every two weeks, and at such other times as the provost, or senior member present, shall think fit to call them, or any two members desire him so to do. At these meetings they are to inquire into the state of the schools, and see that the several parts of education be regularly carried on, and the laws of the institution

duly executed and observed. They have also power to enact temporary rules and ordinances, to be in force as laws, till the first ensuing meeting of the Trustees; before whom they are then to be laid, in order to be altered, amended or confirmed, or left probationary for a longer period, or wholly laid aside, as they shall think fit.

By this method, all laws either do, or may, take their rise from masters, who being daily present in the institution know best what regulations and orders may be wanted. At the same time, as these regulations are to receive their last sanction from the trustees and visitors, who are men of experience, influence and probity, and have children of their own to educate, we may be certain that nothing can obtain the force of a standing law, but what is found salutary and good upon trial.

By the present rules, the faculty of masters meets every Thursday noon, and all the schools are assembled before them that they may examine the weekly roll, and call delinquents to account. As many of the youth are too big for corporal punishment, there are small fines by the laws agreeable to the nature of the offence, and the custom of other colleges. Whatever money is thus raised from the slothful and refractory in fines, is appropriated in rewards to the diligent and obedient; so that any youth, who has once been a delinquent, may have an opportunity of getting back, by future care, what he forfeited by former neglect.

These rewards and punishment are both administred in the most public manner; and, in short, the

whole discipline is so reasonable and just, that any youth who might desire to break through the rules of this institution in his younger years, can hardly be expected to submit to the rules of civil society itself when grown up.

As to the plan of education, great care has been taken to comprehend every useful branch in it, without being burdensome, or launching into those that are unnecessary.

The principal masters are men who have severally given specimens of their skill, in those particular parts of literature which they profess. Nor is it any objection, but rather an advantage, particularly to the youth intended for business and public life, that the building is within the city. By good rules and good example, the morals of youth may be as easily preserved, in a great and well-policed city, as in a small village; if we can suppose any place to continue small where such a seminary is once founded. When I speak so, I would be understood to mean, when the youth all lodge in the houses of their parents, or in lodgings within the walls of the college; a proper number of which are now erecting, at a very considerable expense.

In this institution, there is a good apparatus for experiments in natural philosophy, done in England by the best hands, and brought over from thence, in different parcels. There is also, in the experiment room, an electrical apparatus, chiefly the invention of one of the * professors, and perhaps the completest of the kind, now in the world.

* Mr. Kinnersley.

This is a faithful, though brief, account of the whole seminary; and what a blessing must it prove to the continent of America in general, as well as to the province in which it is founded? What advantages may not the youth reap, amid so many opportunities of improvement, and so many incitements to industry; where the masters transact every thing by joint advice; where all possible regard to religion and morality is kept up, and the whole open to the visitation and frequent inspection of a number of gentlemen of rank and character?

May there never be wanting a succession of such gentlemen to take the trust and care of it; and may it continue, to the latest times, a shining light to the world around it and an honour to the province, as long as any memorial of virtue and letters shall remain among mankind!

NUMBER III.

A CHARGE DELIVERED TO THE GRADUATES AT THE FIRST ANNIVERSARY COMMENCEMENT IN THE COLLEGE OF PHILADELPHIA.

GENTLEMEN,

YOU now appear as candidates for the first honours of this institution. The free spirit that it breathes permits us not to bind you to us by the ordinary ties of oaths and promises. Instead thereof, we would rely on those principles of virtue and goodness which we have endeavoured to cultivate. Suffer me, therefore, ere you go, to sum up all our former labours for you, in this place, by one last and parting charge.

Surely—to live is a serious thing! And you are now about to step into life, and embark in all its busy scenes. It is fit, then, that you should make a pause—a solemn pause—at its portal, and consider well what is expected from you, and how you are prepared to perform it.

On the one hand, you will have all the dangers, and indiscretions of youth to grapple with, at your first setting out in the world. Raw and unexperienced in its ways, you will be apt to consider your-

selves as set loose from the reins of discipline, and to look abroad in it with conscious rapture, and the most buoyant hopes. The fulness of blood, the strength of passion, the constant call of pleasure, and the harlot-form of vice, will be apt to bear down that sober wisdom and cool reflection, which are your best guard. At every glance, elysian scenes and fairy prospects will open before you; seemingly so variegated with beauty, and stored with pleasure, that the choice will perplex you. But, alas! these lead not all to the bowers of joy! many will only seduce you from the path of virtue, by false appearances of happiness, and draw you on, through meades of unreal bliss, to the fool's paradise; a deceitful region, which proves at last to be but the valley of the shadow of death, where snakes lurk under the grass—

> And, mid the roses, fierce repentance rears
> Her horrid crest*—

On the other hand, you will find the world inclined to make but small allowances for the slips of youth. Much—very much—will be expected from you. Your superior opportunities of knowledge, the many specimens of genius you have already exhibited, will give your friends and country a right to expect every thing from you that is excellent or praise-worthy.

Oh! then, let no part of your future conduct disgrace the lessons you have received, or disappoint hopes you have so justly raised! Consider yourselves, from this day, as distinguished above the vul-

* Thomson.

gar, and called upon to act a more important part in life! Strive to shine forth in every species of moral excellence, and to support the character and dignity of beings formed for endless duration! The christian world stands much in need of inflexible patterns of integrity and public virtue; and no part of it more so than the land you inhabit.

Remember that superior talents demand a superior exercise of every good quality; and that, where they produce not this salutary effect, it were far better for the world to be forever without them. Unless your education is seen conspicuous in your lives, alas! what will be its significancy to you, or to us? Will it not be deemed rather to have been a vain art of furnishing the head, than a true discipline of the heart and manners?

If, then, you regard the credit of this institution, which will travail in concern for you, till you are formed into useful men; if you regard your own credit, and the credit of the many succeeding sets of youth, who may be fired to glory by your example; let your conduct in the world be such, at least, as to deserve the applause of the wiser and better part of it. Remember you are the first who have received the honours of this seminary. You have been judged doubly deserving of them. O! think, then, what pain it would give us, should we be disappointed in you, our first and most hopeful sons! What a reproach would it be to have it said that, under us, you had obtained all sorts of learning, and yet had not obtained wisdom—especially that wisdom, which has

for its beginning the fear of God, and for its end everlasting felicity!

But we have every reason to expect far better things of you. And, in that expectation, I shall beg leave to propose a few rules, which, being well observed, will contribute greatly to your success in life. They shall be confined to two heads.

1st, How to live with yourselves, and your God.

2dly, How to live with the world.

Perhaps this may be deemed a very needless work at this time. But my heart yearns towards you. I cannot easily part with you. And though I should only repeat what you have often heard in the course of our lectures in this place; yet, being laid together in one short view, and delivered before such a number of witnesses, 'tis probable the impression may be so much the deeper. And, that it may be so, I shall not amuse you with high drawn characters and visionary precepts; the creatures of fancy's brain, worked up beyond the life. Such may allure the eye, but they will not sway the practice. They may induce despair, but they will not quicken industry. I shall, therefore, confine myself to the living virtues, as they are within the ordinary reach of humanity, when assisted by divine grace and goodness. For it is they alone that can influence the conduct, and excite to imitation.

First, then, in living with yourselves and your God, let it be your primary and immediate care, to get the dominion of your own passions, and to bring every movement of the soul under subjection to conscience, reason and religion; those three lovely

guides, set over the human conduct. Let your wishes be moderate, solicitous about nothing so much as the friendship of your God, and the preservation of your virtue and good name!

Accustom yourselves to an early industry in business, and a wise reflection upon human life. Beware of idleness, and the pernicious influence of bad habits. Possess yourselves of just and elevated notions of the divine character and administration, and of the end and dignity of your own immortal nature. Oh! consecrate to your God the first and best of your days! When you enjoy health of body, strength of mind, and vigour of spirits, then is the heart a noble sacrifice, and best worthy of being presented to the great Creator of heaven and earth!

But, alas! when the prime of our years have been devoted to the ways of pleasure and folly, with what confidence can we offer to our God the dregs of vice and iniquity; an old age broken with infirmity, and groaning under the load of misery? Though heaven be all merciful, and even this last offering not to be neglected; yet, to a generous mind, there is something peculiarly painful in the thought. And certainly, when the soul is fittest for pleasure, then also it is fittest to be lifted up, in manly devotion, to its adorable maker!

That your souls may be the more disposed to this exalted intercourse, continue to adorn them with every divine grace and excellence. As far as your circumstances will permit, continue through life the votaries of Wisdom; and never drop your acquaintance with those sciences into which you have been

initiated here. But, in the prosecution of them, weigh well the strength of the human understanding. Keep to subjects within its reach, and rather to those which are useful than curious. In your inquiries, never suffer yourselves to be drawn from the main point, or lost in a multitude of particulars. Always keep first principles in view; life is short; we can go but little farther, and that little will then only be of use, when clearly deduced from them.

For this reason, beware, above all things, of valuing yourselves much on any temporary acquisitions, or falling into the error of those who think they shew the depth of their wisdom, by disregarding that sublime system, brought down from heaven by the son of God. Poor is the extent of human science at best; and those who know the most, know but just enough to convince them of their own ignorance. Vain, then, must they be who would be thought wise for despising the dictates of eternal wisdom, and would build up the pride of knowledge upon their ignorance of things of the most lasting consequence.

In my discourse before you this day, I shewed that such empty smatterers could have but small pretensions to common wisdom, much less to the exalted name of philosophy. The true votaries of this divine science will ever disclaim them; and I am persuaded you will heartily join in the suffrage.

Though we honour human reason, and think human virtue the glory of our nature, yet your education here will teach you to fix your hopes on a far more solid foundation. It will convince you that reason, when unenlightened, may be fallacious; and

consequently that virtue, by it alone directed, will be devious. There are mists, diffused before the temple of happiness, which are only to be penetrated by the purer eye of religion.

Hence, then, you will be disposed to seek a sublimer wisdom than any that is to be attained by mere human efforts, confined to the works of nature alone, those fainter exhibitions of the Deity! You will see the necessity of studying his character, as exhibited in his holy oracles. There you will receive such august impressions of him, as will correct your philosophy, humble the pride of reason, and lay you prostrate at his feet. You will be taught to renounce your own wisdom, however excellent; and your own righteousness, however distinguished. You will be made to rejoice in the name of Christian, and triumph in the glorious relation you bear to Jesus, as shedding the brightest lustre round the human character. And consequently you will love to inculcate his holy religion, as a scheme of wisdom salutary to mankind, unfolding their best interests, training them up for eternity, and conducting them to the supreme felicity and perfection of their nature!

Thrice happy you, when by divine grace you shall have obtained this dominion over yourselves, and through the Redeemer's merits are thus united to the supreme good; every wish resigned, and every passion raised to the throne of your father and your God! then, and not till then, you will have truly learned to live with yourselves, and with him that made you; till, after the close of your pilgrimage here, you are finally admitted to live and rejoice with him for ever!

I am now in the second place, to offer you a few plain directions, how to live with the world. And on this subject I shall be but brief. For, being once initiated into the true enjoyment of your own nature, and actuated by a deep sense of God's universal presence, all your other actions will be duly influenced thereby.

With regard to benevolence, that great law of Christ, and fruitful source of all social virtue, why should I recommend it to you? If you truly love God, you must necessarily love all his creatures for his sake, and disdain a narrow unfeeling heart, coiled up within its own scanty orb. Your charity will be of the most exalted and fervent kind; extending itself beyond the vulgar attachments of family and friends, embracing the whole human species and ready to sacrifice every temporal consideration to their good.

Actuated by such liberal sentiments as these, you will always be ready to do good and communicate freely your superior knowledge. Your counsel and your assistance, your hand and your heart—will never be refused, when demanded for the benefit of others, and in a virtuous cause. Or rather, you will never let them be demanded, but freely prevent the readiest wish. Modest merit will be the object of your peculiar regard; and you will always rejoice when you can produce it to public view, in an amiable and advantageous point of light.

Believe me, my dear youths, you can acquire no authority so lasting, no influence so beneficial, as by convincing the world that you have superior talents,

joined to inflexible virtue, and unconfined benevolence. Compared to such a foundation as this, the proud structures of vulgar ambition are but rottenness, "and their base built on stubble." A confidence placed as above, will give you a kind of dominion in the hearts of others, which you will, no doubt, exert for the noblest purposes; such as reconciling differences, enforcing religion, supporting justice, inspiring public virtue, and the like.

To this benevolence of temper, you are to add prudence, and a strict regard to the grace of character and proprieties of life. If you would be very useful in the world, beware of mixing too indiscriminately in it, or becoming too cheap in the vulgar eye. But, when you are in it, be affable to all, familiar with few, cautious in contracting friendships, stedfast in preserving them, and entering into none without the clearest virtue for their foundation and end.

Maintain such dignity of conduct, as may check the petulance of vice, and suffer none to contemn you; yet shew such modesty of temper, as may encourage virtue, and induce all to love you. Preserve a cheerfulness of countenance, never affecting to appear better than you are; and then every good action will have its full weight. It is dishonouring God, and discouraging goodness, to place virtue in a downcast look, or in things external. The Christian life, far from being gloomy and severe, was meant to exalt the nature of man, and shew him in his best perfection—happy and joyful!

When you mix in company, you will often have occasion to be disgusted with the froth and levity,

'tis well if not the vice, of the general run of conversation. Strive, therefore, as often as you can, to give it a chaste and instructive turn; regarding always the propriety of time and place. And if, on any occasion, an ingenuous honesty of nature, and an abhorrence of vice and dissimulation, should oblige you to bear your testimony against what you hear; let it be evident to all that you are offended, not at the persons but at the things. Great delicacy is requisite in such cases; and you must blame without anger, in order to remove the offence, and not to wound the offender.

'Tis true, sometimes an animating conviction of a just cause, an undisguised love of divine truth, and a consciousness of superior knowledge, will, in the best of men, on such occasions, produce a seeming warmth of expression, and keenness of expostulation; especially when heated by opposition. But if, from the general tenor of your conduct, you have convinced the world of the goodness of your heart, such starts of passion will be forgiven by your friends, or considered only as the fire from the flint; " which, being smitten, emits its hasty spark, and is straightway cool again."

It will be your wisdom, however, to preserve the serenity of your temper; to avoid little disputes; and to raise yourselves above the world, as much as possible. There are really but few things in it, for which a wise man would chuse to exchange his peace of mind; and those petty distinctions, that so much agitate the general run of mankind, are far from being among the number.

But some things there are, nevertheless, which will demand your most vigilant attention; and some occasions, when to be silent or consenting would be a criminal resignation of every pretension to virtue or manhood.

Should your country call, or should you perceive the restless tools of faction at work in their dark cabals, and plotting against the sacred interests of liberty; should you see the corrupters or corrupted imposing upon the public with specious names, undermining the civil and religious principles of their country, and gradually paving the way to certain slavery, by spreading destructive notions of government—then, Oh! then, be nobly rouzed! Be all eye, and ear, and heart, and voice, and hand, in a cause so glorious! "Cry aloud, and spare not," fearless of danger, undaunted by opposition, and little regardful of the frowns of power, or the machinations of villainy. Let the world know that liberty is your unconquerable delight, and that you are sworn foes to every species of bondage, either of body or of mind!

These are subjects for which you need not be ashamed to sacrifice your ease and every other private advantage——For certainly, if there be aught upon earth suited to the native greatness of the human mind, and worthy of contention; it must be——To assert the cause of religion and truth; to support the fundamental rights and liberties of mankind; and to strive for the Constitution of our country, and a Government by known laws, not by the arbitrary decisions of frail impassioned men.

If, in adhering to these points, it should be your lot, as, alas! it has been the lot of others, to be borne down by ignorance, to be reproached by calumny, and aspersed by falshood, let not these things discourage you—

> All human virtue, to its latest breath,
> Finds envy never conquer'd but by death.
> The great Alcides, every labour past,
> Had still this monster to subdue at last.
>
> POPE.

While you are conscious of no self-reproach, and are supported by your own integrity, let no earthly power awe you from following the unbiassed dictates of your own heart. Magnanimously assert your private judgment where you know it to be right, and scorn a servile truckling to the names or opinions of others, however dignified. With a manly and intrepid spirit, with a fervent and enlightened zeal, persevere to the last in the cause of your God, your King and your Country. And, though the present age should be blind to your virtue, or refuse you justice, let it not surprize you——

> The suns of glory please not till they set; POPE.

and the succeeding age will make ample amends to your character, at a time when the names of those who have opposed you will be forgotten, or remembered only to their lasting dishonour.

Nevertheless, though you must not expect to escape envy, or to receive the full applause of your

virtue in your own day; yet there will always be some among the better few ready to do you justice, and to judge more candidly. Perhaps, it may be your lot to be singularly favoured by your friends, in this respect. But be not too much elevated thereby. The real good man, as he will never be more undaunted than when most reviled and opposed in his great career of justice, so he will never be more humble than when most courted and applauded.

The two great rocks of life, especially to youth, are prosperity and adversity. If such meet with any degree either of success or difficulty in the world, before they have learned great self-denial, they are apt, in the one case, to be blown up by an overweening conceit of their own importance; and, in the other, to be borne down by a timid distrust of their own abilities. Both dispositions are equally prejudicial to virtue—the former so far as it tends not to excite emulation, and inspire to worthy actions; and the latter so far as it checks the native ardor of the soul, and ties it down to inglorious pursuits. But the same means will correct both. A larger commerce with the world, and a frequent viewing ourselves through a more impartial medium, compared to others of equal or greater merit, will bring down the one, and raise the other, to its just and proper standard. What was pride before, will then be converted into a sense of honour, and proper dignity of spirit; and what was timidity or self-distrust, will be turned into manly caution, and prudent fore-sight.

Time will not permit me to add more. Happy shall you be, if, by attending to such maxims as these,

you can pass your days, though not with the highest approbation of others, at least with full satisfaction to yourselves! Happy, if in the eve of life, when health and years and other joys decline, you can look back with conscious joy upon the unremitting tenor of an upright conduct; framed and uniformly supported to the last on these noble principles——Religion without hypocrisy, generosity without ostentation, justice tempered with goodness, and patriotism with every domestic virtue!

Ardently praying that this may be your lot, I shall take leave of you in the words of old Pollonius to his son—

> The friends you have, and their adoption try'd,
> Grapple them to your soul with hooks of steel.
> But do not dull your palm with entertainment
> Of each new-hatch'd unfledg'd comrade. Beware
> Of enterance to a quarrel———
> Give every man your ear, but few your voice.
> Take each man's censure, but reserve your judgment.
> This above all—to your own-selves be true,
> And it must follow, as the night the day,
> You cannot then be false to any man.
>
> SHAKSPEARE.

These things I have sketched for you as the outlines of your duty. I pretend not to go farther. It is not my present business to offer a perfect plan for the conduct of life. Indeed my experience in it has been too small for such an arduous work. And I hope to be judged rather by what I have said, than by what could not properly be said, on such an occasion.

As for the rest, I shall commit you to the best of masters. Be sure, in all things, to learn of Christ. In following him you cannot err. And to do so will be your interest, and your greatest glory, at a time when human wisdom shall fail, and of the things that now are, virtue—immortal virtue—shall be the great and chief survivor!

Farewel! my blessing season these things in you.

SHAKSPEARE.

THE END OF VOL. I.